My Chinatown

話說唐人街

全加華人協進會（平權會）多倫多分會 編輯 Edited By Chinese Canadian National Council Toronto Chapter

加拿大多藝傳媒出版公司
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出版前言

《話說唐人街》文集是大型同名項目的書面作品。《話說唐人街》項目希望通過幫助新移民長者學習和了解加拿大及多倫多華人社區的發展史，并為國語社區的新移民和早年來加拿大的粵語及台山語社區的老移民提供相互交流與對話的機會，從而達到追溯歷史，展望未來的效果。文中作品，大多由來自中國大陸的移民長者們寫就。

該文集中不僅有對唐人街歷史的專題研究，也有部分長者對唐人街情感的深切抒懷，以及他們獻身社區、義無反顧的動人事迹，更有一些文章，就華裔民族未來如何在加拿大取得成功進行了探討。華人在加拿大已有150餘年歷史，我們希望通過這本文集的出版，能加強包括作者在內的廣大華人對華人社區的歸屬感，密切社區內部的相互溝通。

作為項目的一部分，我們的成員們參加了系列專題講座和實地考察，并藉此對華人的歷史有了系統深入的了解。在此，我們深深地感謝那些為項目義務講課的嘉賓們，他們用自身的經歷和獨到的專業知識與項目組成員共同分享多倫多華人社區的發展歷史。這些令人尊敬的人士分別是劉育增先生、譚潤棣女士、周宇平先生、陳世超先生、譚榮德先生、關卓中先生和陳勇儀先生。此外，我們還要感謝為我們實地考察提供場所的多倫多大學香港利銘澤典宬圖書館和鄭裕彤東亞圖書館、愛靜閣公共圖書館、以及奕瑞堂社區中心，他們的熱情合作與大力支持，給大家留下了深刻的印象。

我們也深深地感謝那些參加項目的長者成員。特別是參加編委工作的長者們，他們先後四次組織編審會議，花去大量的時間，加班加點，連續作戰，仔細地閱讀、討論每一篇文章，并坦率提出修改的意見，以確保每一位作者都能用清晰的思路在文章中流暢地表達各自的觀點。這些老人家們對項目的執著與奉獻不僅說明了這項工作的意義所在，也表露出大家希望通過《話說唐人街》一書將他們的所見所聞、所思所想傳遞給廣大華人的赤誠之心。

在這裏還要感謝我們的項目協調員趙燕梅，她用不懈的努力和忘我的奉獻，全力加強各方協作，最終使得這個項目在資源有限的情況下，取得了成功。帶着對項目的激情和對工作的熱愛，她與項目組的成員們反復交流，認真討論甚至辯論，以使每一個人都能將他們的最佳成果奉獻給大家。

也感謝那些幫助我們進行英文翻譯和中英文校讀的義工們。感謝多倫多房屋公司幫助翻譯由其租客撰寫的文章。感謝我們的印刷商加拿大多藝傳媒為本書的出版所付出的一切努力與支持。

由平權會多倫多分會組織的《話說唐人街》項目由加拿大政府所屬的新地平綫長者項目提供資金支持。

最後我們希望您能與我們的長者們共同分享文中的一切。

您誠摯的

平權會多倫多分會
執行總幹事
孫嘉欣

（文中所提各種論點均由作者本人所持有，并不代表平權會多倫多分會的觀點。）

Acknowledgements

This book is the product of a project that brought together Chinese seniors new to Canada to learn about the history of Toronto's Chinese community. The project's goal was to provide an opportunity for the Mandarin-speaking newcomers to connect with and learn from the Cantonese or Toishanese Chinese who came before them. "My Chinatown" is a collection of essays written by project participants, exploring the history of the Chinese community in Toronto and the development of Chinatowns over time.

For this book, some seniors researched particular aspects of Chinatown's past, others reflected on their own feelings about Chinatown or their volunteer work in the Chinese community, and still others discussed their ideas of directions for the future success of the Chinese diaspora in Canada. Our project's aims were for these seniors to build a sense of connection and belonging to the wider Chinese community existing in Canada for over 150 years, and for their ideas and aspirations for the community to become public.

During this process, our seniors attended a series of workshops and field trips where they were able to learn the history of our community. We would like to thank the guest speakers who shared their personal experiences and professional expertise connected to the history and formation of Toronto's Chinese community. These included: Harvey Low, Tam Goossen, Binh Chow, Dick Chan, Doug Hum, Cheuk Kwan, and Peter Chan. In addition, we would like to thank our field trip hosts: Richard Charles Lee Canada Hong Kong Library and Cheng Yu Tung East Asian Library at Robarts, University of Toronto; Agincourt Public Library; and Dixon Hall.

We are grateful to all the seniors who participated in this project. Special thanks to our editorial team who spent many hours assisting our authors to more clearly articulate the ideas in their essays. The dedication of the seniors involved in this project showed us how meaningful this work was to them, and how important they felt it was to present their ideas to the broader community in the "My Chinatown" book.

Special thanks to Cathy Zhao's tireless efforts as the coordinator of this project. Cathy's dedication, patience and ability to stretch our limited resources were critical to the success of this project. Her passion for the topic and enthusiasm in discussing and debating ideas with our seniors helped to bring out the best in everyone.

Thanks to our translators and proofreaders for their time and attention to detail. Thank you to the Toronto Community Housing Corporation for translating articles written by their tenants. Thanks to our publisher, ToArt Communications Ltd., for their support and generosity.

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We hope that you will enjoy what our seniors have to share in the pages that follow.

Sincerely,

Karen Sun

Karen Sun
Executive Director
Chinese Canadian National Council
Toronto Chapter

The ideas and perspectives expressed in this book belong to the authors and do not necessarily reflect the opinions of the Chinese Canadian National Council Toronto Chapter.

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多倫多唐人街的變遷

---- 最初唐人街與中區唐人街

仇銘華

加拿大現有華人約120萬，多倫多占40%之多，達50余萬。多倫多最初唐人街(1878-1960)在約克和伊麗莎白街一帶，原因之一是1872年建成的聯合火車站就在約克和閃高街之間的前街，許多華人來到這一帶安居，交通方便。多倫多市目錄顯示中國商店集中在皇后東街的喬治街及近皇后西街的約克街，以及以北的伊麗莎白街。加拿大太平洋鐵路竣工後被遣散的華工顛沛流離到多倫多，成為多倫多最早的一批華人。早期移居加拿大的華人處於被異國種族主義者排擠、歧視的情況下，為求生存，成立了許多華人宗親會社團，如共濟會、龍崗公所、陳穎川堂等，或庇護於各種宗教組織，如華人長老會、浸信會、福音堂、天主教聖母堂等，以及為華人安居樂業的社區服務組織，如嘉蘭中心、孟嘗會、涉趣園社等。初期的華人主要從事苦力或開設簡易的店鋪，如洗衣理发、飯鋪菜場、雜貨批發之類。多倫多最早的唐人街就是這樣在苦難中誕生。

上世紀50年代起，由於市政建設和興建新市政中心，最初唐人街的店鋪和住房被迫拆除，遷往登打士西街和士巴丹拿道一帶，逐漸形成今日中區唐人街。60年代後期由於大量新華人移民來到多倫多，開始形成東區唐人街，以及士嘉堡、萬錦市、列治文山市和密西沙加市等新唐人街區。

在這150余年湮興瞬間，多倫多唐人街發生了多少可歌可泣的事件。追尋歷史遺跡，翻閱唐人街畫卷，以此喚起炎黃子孫，不要忘卻先驅嘔心瀝血的經歷，發揚中華民族之勤勞智慧，團結奮發，開創更加燦爛輝煌的明天。

本文根據平權會多倫多分會 2003年編印的《唐人街(A HISTORICAL GUIDE TO ONTARIO'S CHINATOWNS)》的資料，對其中“NEW CHINATOWN”和“OLD CHINATOWN”的文字內容和位置示意圖作了部分考證修訂補充。圖表中A,B,C…和1,2,3…沿用原文序號。圖中深色区為已消失的最初唐人街範圍，浅色区為中區唐人街範圍。表1.《多倫多已消失的最初唐人街》和表2.《多倫多中區唐人街》所列的各機構都附有2009年Google Maps衛星定位圖、2009年現場照片，以及文字說明，可作歷史資料保存參考使用。在標註A～S和1～16鏈接的文件中，因限於本文篇幅，詳細內容刊登在《多倫多唐人街的變遷》的電子版中，請登陸平權會多倫多分會網站www.ccnctoronto.ca查看。

作者簡介

仇銘華(1941－)出生上海。中國國土資源航空物探遥感中心高級工程師，北京市比爾特施工新技術研究所所長，中國國家一級社會體育指導員，北京奥宇模板公司顧問總工，中國模板協會理事。80年代以來多次公派到美國、加拿大等國家學習考察航空物探遥感技術。發表有關專業論文百餘篇，獲得中國國家專利二十餘項。參與奥運工程，榮獲北京市優秀總工程師。2006年以來，幾乎每年來多倫多探親，多次應邀出席加拿大國際綠色建築論壇，發表綠色建築論文十餘篇，積極參加平權會和職業婦女社區中心等組織的義務項目。

表 1.《多倫多已消失的最初唐人街》				
標註	地址或位置	原業主	現　狀	備　　註
A	阿德萊德東街 9 號 Adelaide St. E.	陳三洗衣店 Sam Ching laundry	Dundee Place	1878 年多倫多市日錄顯示 Sam Ching 先生是第一個在多倫多開設洗衣店的華裔居民，他在靠近市中心的 Union 站經營。已拆遷。*
B	央街 405 號 Yonge St.	Wing Tai 奇貨商店	越南餐廳	Wing Tai 奇貨商店 fancy goods store，現在經營的是一家越南餐廳。
C	約克街 92 號 York St.	華人共濟會	加拿大北電和豐業銀行等公司寫字樓	華人共濟會 Freemasons 當時洪門致公堂 1905 年曾抵押央街大樓貸款，支持孫中山革命。*
D	皇后西街 69 1/2 號 Queen W.	Quong Ying Yune 茶莊	湯姆森大廈 Thomson	Quong Ying Yune tea shop 已拆遷。現為湯姆森大廈，毗鄰謝拉頓中心 Sheraton
E	大學道 474 號 University Ave.	華人基督教協會	加拿大帝國商業銀行等機構辦公樓	華人基督教協會 1910 年前在教堂街 134 號，遷到大學道 474 號，都已拆遷。*
F	大學道 124 號 University Ave.	華人長老會教堂	玻璃幕墻公寓塔樓	華人長老會教堂 1914 年前在教堂街 188 號，1919 年搬遷到大學道 124 號，都已拆遷。
G	愛爾邁街 56 號 Elm St.	華人貝街路德教堂	大煙囪停車場	華人貝街路德教堂是個宗教辦事機構，已拆遷。
H	伊麗莎白街 126 號 Elizabeth St.	Ship Toy Yuen 涉趣園劇社和劇場	四季日本餐館 Siji Fusion	涉趣園劇社 1932 年成立，1935 年總部設在登達士西大街，劇場在伊麗莎白大街 126 號，原 Kwong Chow 粵菜餐館所在位置。
I	皇后東街 88 號 Queen E.	Cooke 庫克長老會教堂	臨時停車場	Cooke 長老會及其教堂 1851 年創建。早期華人經常參加該教堂舉辦的英語班和唱經班活動等。
J	哈格爾街 12 號 Hagerman St.	《醒華日報》社址	新市政廣場 New City Hall	1935 年创刊的《醒華日報》Shing Wah Daily News 是多倫多第一份中文報即後來的 Hsing Hua Ji Pao、Xing Hua Ri Bao *
K	伊麗莎白街 126 號 Elizabeth St.	廣州餐廳 Kwong Chow	粵東海鮮燒臘飯店 Yueh Tung Res.	Kwong Chow 粵菜餐館現為四季日本餐館。與其毗鄰為 Yueh Tung 粵東海鮮燒臘飯店*
L	伊麗莎白街 117A 號 Elizabeth St.	葉求鐸律師所	一棟三層商住樓	葉求鐸律師（Kew Dock Yip）（1906-2001）是第一個加拿大華人律師，曾參與廢止加國 1923 年頒布的《排華法》。1945-1984 年期間，在此地辦公。
M	伊麗莎白街 113 號 Elizabeth St.	Ship-Toy-Yen 涉趣園社	Longo 食品超市	多倫多涉趣園社是一個互助互聯社 Ship-Toy-Yen Society，它與 Ship Toy Yuen 涉趣園劇社應該是同一機構。
N	士巴丹拿道 416 號 Spadina Ave.	The Ho King 豪京粵餐館	The New Ho King 新豪京粵餐館	老豪京粵餐館專供大眾粵菜。新豪京繼承了老豪京的招牌菜和傳統的粵菜操作，價廉物美，在唐人街中心地段很招攬遊客。
O	伊麗莎白街 96－98 號 Elizabeth St.	聯僑劇場	公寓塔樓，底層 96 號洗衣店 LEE BARON	1933 年聯僑劇社成立，前身世界劇社，是多倫多第一個音樂組織，大約成立於 1919 年。*
P	伊麗莎白街 62－64 號 Elizabeth St.	生同盛雜貨店	市政中心附屬建築	生同盛雜貨店 The Sang Hong Sang1920 年開業至 1957 年建市政大樓時拆除。*
Q	伊麗莎白街 48 號 Elizabeth St.	Lee Hong 洗衣店		1908 年第一個租用伊麗莎白街 48 號，開設洗衣店。*
R	伊麗莎白街 24 號 Elizabeth St.	龍崗公所 Lung Kong		1922 年龍崗兄弟購入伊麗莎白 24 號物業後，拆除原建築，蓋了三層樓，命名《龍崗公所》。*
S	伊麗莎白街 16 號 Elizabeth St.	Ying Chong Tai 批發菜場		1911 年多市物業估價冊記載 Gip Kan Mark 是多倫多第一個在伊麗莎白街擁有物業的中國人。*

表 2 《多倫多中區唐人街》

標註	位置	現業主	備註
1	施素街 58 號 Cecil St.	施素街思豪社區中心	原為猶太教會堂 Ostrowiec Synagogue，現為多倫多社區成員之一。詳見 http://neighbourhoodcentres.ca/member/cecil-street-community-centre
2	登打士西街 350 號 Dundas St. W.	僑聯劇社	僑聯劇社創建於 1933 年。詳見《聯僑劇社略史》譚光普 1982 年 3 月<多倫多聯僑劇社五十周年金禧紀念特刊>.
3	達士街 134 號 D'Arcy St.	多倫多道家太極拳社蓬萊閣學院	國際道家太極拳社蓬萊閣道家學院(Fung Loy Kok Institute of Taolism)。詳見 http://www.taoist.org
4	達士街 36 號 D'Arcy St.	孟嘗安老院	孟嘗慈善組織 1964 年註冊，詳見：http://www.monsheong.org
5	比華利街 106 號 Beverley St.	Deep Quong 非盈利物業管理公司	Deep Quong 物業管理公司。1855 年創建的比華利街 106 號物業。詳見 http://www.highbeam.com/doc/1G1-146219326.html
6	曉倫街 101 號 Huron St.	多倫多黑人第一個浸信會教堂	黑人浸信會於 1826 年由從美國逃亡的 12 名當時稱之為“黑奴”創建的。的。教堂裏有著名油畫《黑基督升天》。詳見 http://www.firstbaptistchurchtoronto.com/
7a	比華利街 177 號 Beverley St.	中華基督教長老會教堂	中華基督教長老會教堂是宗教慈善機構，幫助華人安居樂業，因此在維多利亞、溫哥華、多倫多和蒙特裏爾等大部分地區，都有許多華人加入長老會，信仰上帝基督。詳見 http://www.chinesechurches.org
7b	聖帕特裏克街 202 號 St. Patrick St.	多倫多天主教嘉模聖母堂	多倫多嘉模聖母堂是 1969 年創建的華人天主教堂，原堂聖帕特裏克創建於 1867 年。詳見 http://www.ourladyofmountcarmel.ca 。多倫多有四大華人天主教堂。
7c	登打士西街 410，450 號 Dundas St . W.	華人福音堂	華人福音堂原資料【1】在登打士西街 410 號，位於 Dundas St. W. & Berkley St .東北角路口，但是只有居民住宅。而在登打士西街 450 號見到華人福音堂。關於華人福音堂，詳見 http://www.gospelchurches.net
7d	比華利街 72-78 號 Beverley St.	多倫多華人浸信會教堂	多倫多華人浸信會教堂座落在比華利和蘇利雲街西北角社區內，並直接面對固連治街，是一個鑲邊白磚的紅磚哥特式長方形建築。該教堂由威廉麥馬斯特 William McMaster 捐贈土地和資金，於 1880－1886 年創建的。詳見 http://www.tcbc.on.ca
8	登打士西街和士巴丹拿道西北小區 Northwest of Dundas St. W. & Spadina Ave.	肯辛頓市場	肯辛頓市場是多倫多市歷史最悠久的地區。有許多房屋和機構建於 19 世紀。多倫多市的第一個貝爾大樓、消防所和機械消防車都是在肯辛頓。大多倫多的第一任市長猶太裔賴士民出生和成長在肯辛頓。最早居民是密西索加的本地人。18 世紀後期歐洲移民來到肯辛頓，然後是猶太人、匈牙利、意大利、烏克蘭、葡萄牙人、亞洲人、加勒比人和其他群體。20 世紀 70 年代以後，大量華人移居至此。詳見 http://www.kensington-market.ca http://www.ststephenshouse.com/kensingtonalive/history.html
9	士巴丹拿道 222 號 Spadina Ave.	文華中心	文華中心是唐人街中心的一棟商住塔樓，為唐人街華人采購中心之一。詳見 http://www.torontoplus.ca/shopping_services/chinatown_centre/1056397
10	士巴丹拿道 280 號 Spadina Ave.	龍城中心	龍城是一個地處唐人街市中心、能滿足中西文化購物需求的現代的華人商城。詳見 http://dragoncity.sites.toronto.com/
11	固連治路 23 號 Grange Rd.	嘉蘭中心	嘉蘭中心是提供多種服務的社區中心，早建於 1910 年，是多倫多市第一家社區服務機構。詳見 http://www.usrc.ca
12	登打士西街 346 號 Dundas St. W.	陳穎川堂	安省陳穎川堂是海外華人的宗親社團組織之一，1918 年成立。詳見《安省陳穎川堂成立七十周年紀念特刊》及 陳氏宗親網 http://www.chens.org.cn
13	登打士西街 436 號 Dundas St. W.	洪門民治黨支部達權支社	洪門民治黨支部達權支社是加拿大華人政治社團。詳見 http://freemasonry.bcy.ca/history/chinese_freemasons
14	士巴丹拿道 280 號 Spadina Ave.	龍崗親義公所	龍崗親義公所是多倫多華人龍崗兄弟在 1922 年成立的宗親會，原在伊麗莎白街 24 號。因興建新市政中心，拆遷與此。*
15	士巴丹拿道 302 號 Spadina Ave.	全加華人協進會（平權會）	全加華人協進會（平權會）總部(CCNC)，成立於 1979 年 4 月，致力於維護全加華人和少數族裔權益的社團組織。詳見 http://www.ccnc.ca
16	士巴丹拿道 215 號 Spadina Ave.	平權會多倫多分會 CCNCTO	全加華人協進會（平權會）多倫多分會（CCNCTC）致力於維護多倫多地區華裔人權、民族溝通、促進文化交流和社區發展。詳見 http://www.ccnctoronto.ca

備註中*參見：English http://www.toronto.ca/archives/pdf/chinese_eng_web.pdf
中文 http://www.toronto.ca/archives/pdf/chinese_chi_web.pdf

圖1 已消失的最初唐人街(深灰区)和中區唐人街分布圖(浅灰区)

Figure 1: Toronto's First Chinatown is shaded in dark grey, and Downtown Chinatown is shaded in light grey

Changes to Toronto's Chinatown:

Toronto's First Chinatown and Downtown Chinatown

Paul Qiu

There are about 120 million Chinese people in Canada currently. Of this, almost 40% reside in Toronto. Toronto's first and earliest Chinatown (1878-1960) is generally considered to be near the intersection of York and Elizabeth Street. The reason for this location was the construction of Union Station in 1872 on Front Street by York and Simcoe. Thus, the neighbourhood was considered very convenient in terms of transportation for the earlier Chinese settlers. According to the Toronto directory, the early shops owned by the Chinese were concentrated along George Street near Queen Street East; and on Elizabeth Street close to Queen Street West.

After the completion of the Canadian Pacific Railway, many Chinese railroad workers arrived in Toronto. They became some of the first Chinese residents in Toronto. Due to marginalization and discrimination, these early Chinese migrants set up various mutual aid associations in order to survive. The different types of associations included clan associations like the Chinese Freemasons; the Lung Kong Association, and the Chin Wing Chung Tong; religious associations like Chinese Presbyterian Church, Our Lady of Mount Carmel Church, and Chinese Gospel Church; and community agencies such as University Settlement House, Mon Sheong Home for the Aged, and the Ship-Toy Yen Society.

In the early days, most Chinese migrants worked as coolies or operated small-scale grocery stores, laundry shops, and restaurants. Thus, Toronto's first Chinatown was born out of these poor conditions.

In the 1950s, the construction of City Hall, together with new city planning, forced many earlier Chinese shops and houses to move westward from York and Elizabeth Street to the Dundas Street West and Spadina Avenue area (See Figure 1 on Page 7). Gradually, Downtown Chinatown was formed and has lasted to this day. Near the end of the 1960s, another wave of immigration brought more Chinese newcomers to Toronto. These Chinese immigrants influenced the formation of Eastern Chinatown and other "newer" Chinatowns in Scarborough, Markham, Richmond Hill and Mississauga.

During the past hundred or so years,

Chinatown has experienced a number of incidents, both happy and sad. We must not forget the sacrifices and hardships faced by our ancestors who arrived on these shores. Learning from this history, and with the perseverance, wisdom, and intelligence of the Chinese people, we must always remember to come together in solidarity and work together for a bright future.

The basis of this piece is "A Historical Guide to Ontario's Chinatowns," a pamphlet published by CCNC National and CCNC Toronto Chapter in 2003. After verification through research, the original text and map in the pamphlet have been revised. In Figure 1, the area shaded in dark grey marks the Toronto's First Chinatown that no longer exists; whereas the area shaded in light grey marks the current Downtown Chinatown. All the organizations and institutions listed in Table 1 and Table 2 have been marked on 2009 Google Map (Figure 1) with their pictures taken and detailed description written. Due to page restriction, further information about these locations can be found at the official website of Chinese Canadian National Council Toronto Chapter www.ccnctoronto.ca.

Author Biography:

Mr. Paul Qiu (1941 -) was born in Shanghai. He has worked for a number of organizations in China including: China Land and Resources Center for Airborne Geophysical and Remote Sensing as a Senior Engineer, Beijing BILd New Construction Technology Institute as a director, Chinese social sports instructor at the National First Level, and Beijing AOYU Group as a consult general engineer. He was also a board member for the Chinese Formwork Association. Starting in the 1980s, he visited United States and Canada frequently to study AGRS technique. Paul Qiu has published a number of articles on specialized topics and has developed 20 patents registered in China. He took part in the Beijing Olympics construction project and won an award for the Excellence General Engineer in Beijing. He was invited numerous times to International Green Construction conferences convening in Toronto and has written a number of papers on green construction. Paul participates actively in projects and volunteering opportunities at the Chinese Canadian National Council Toronto Chapter and the Working Women Community Center.

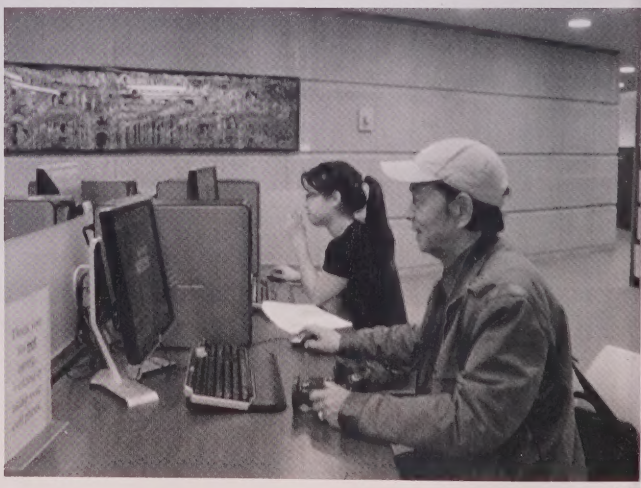


Table 1: First Chinatown that no longer exists in Toronto				
Label	Address	Former owner	Present Status	Comments
A	9 Adelaide Street East	Sam Ching Laundry	Dundee Place	According to the 1878 Toronto Census, Sam Ching was the first Chinese person to work in Toronto. He operated this laundry near the Union Station. The laundry shop has since been torn down. *
B	405 Yonge Street	Wing Tai Store	Vietnamese Restaurant	Originally a "fancy goods" store, this property is now a Vietnamese restaurant.
C	92 York Street	Chinese Freemasons	NORTEL & Scotiabank	In 1905, this mutual aid society located at the Hong Men Mortgage Building contributed to Sun Yat-Sen's revolutionary efforts. *
D	69 1/2 Queen Street West	Quong Ying Yune Tea Shop	Thomson Building	The Quong Ying Yune Tea Shop has been demolished and was replaced by the Thompson building. Next to this is the Sheraton Centre.
E	474 University Avenue	Chinese Christian Association	Office Buildings	Before 1910, the Chinese Christian Association was located at 134 Church Street. Then, it moved to 474 University Avenue. Later, it was torn down and replaced by office buildings. *
F	124 University Avenue	Chinese Presbyterian Church	Condominiums and skyscrapers	Before 1914, the Chinese Presbyterian Church was located at 188 Church Street. In 1919, it moved to 124 University Ave. Later, it was torn down and replaced by condominiums and skyscrapers.
G	56 Elm Street	The Chinese Bay Street Mission	EN WAVE building and parking lot	The Chinese Bay Street Mission was a religious institution and has been torn down.
H	126 Elizabeth Street	Ship Toy Yuen Theatre Group	Siji Japanese Fusion Restaurant	The Ship Toy Yuen Theatre Group was formed in 1932. In 1935, it located its main office on Dundas St. W. while opening a theatre on 126 Elizabeth St. The theatre later became a Cantonese restaurant, and today it is a Japanese restaurant.
I	88 Queen Street East	Cooke's Presbyterian Church	Temporary Parking Lot	Founded in 1851, the early Chinese often went to this church for English classes and gospel singing,
J	12 Hagerman Street	Shing Wah Daily News	New City Hall	Founded in 1935, *Shing Wah Daily News* was Toronto's first Chinese language newspaper. *Shing Wah Daily News* was followed by *Hsing Hua Ji Pao* and *Xing Hua Ri Bao*. *
K	126 Elizabeth Street	Kwong Chow Restaurant	Yueh Tung Restaurant	Kwong Chow Cantonese Restaurant was first replaced by the Four Seasons Japanese Restaurant, which is next to the Yueh Tung Chinese seafood restaurant. *
L	117A Elizabeth Street	Kew Dock Yip Law Office	Three story apartment	Kew Dock Yip (1906-2001), the first Chinese Canadian lawyer had a storefront on 117A Elizabeth St. during 1945-1984. He participated in opposition campaigns against the 1923 Chinese Exclusion Act.
M	113 Elizabeth Street	Ship-Toy-Yen Society	Longo's Market	Ship-Toy-Yen Society is another example of a Chinese mutual-aid society. Ship-Toy-Yen Society was under one organization with the Ship Toy Yuen Dramatic Society.

N	416 Spadina Ave.	The Ho King Restaurant	The New Ho King Restaurant	The Ho King restaurant served familiar Chinese dishes to Lo Wah Kiu (Chinese Pioneers). New Ho King continued its legacy with the old Ho King restaurant's trademark dishes and traditional Cantonese cuisine, at bargain prices. This restaurant attracts a lot of business from tourists.
O	96 – 98 Elizabeth Street	Chinese United Dramatic Society	Apartment building, with a laundry "Lee Baron" at the bottom floor	1933, the Chinese United Dramatic Society was formed. Before this, Its predecessor was World Mirror, the first Chinese music group in Toronto, established about 1919. *
P	62 - 64 Elizabeth Street	Sang Hong Sang Grocery Shop	City Hall	In 1920, this was the location of the Sang Hong Sang Grocery Store. It was torn down in 1957. *
Q	48 Elizabeth Street	Lee Hong Laundry		In 1908, this site was the Lee Hong Laundry. It was the first shop that rented 48 Elizabeth Street.*
R	24 Elizabeth Street	Lung Kong Association		In 1922, the Lung Kong brothers purchased 24 Elizabeth Street to start a business. They later replaced it with a three story apartment and called it Lung Kong Association. *
S	16 Elizabeth St.	Ying Chong Tai Vegetable Wholesale		In 1911, Gip Kan Mark became the first Chinese to own property on Elizabeth Street. *

Table 2: Downtown Chinatown in Toronto			
Label	Address	Present owner	Remark
1	58 Cecil Street	Cecil Street Community Centre	The building was originally a Jewish Synagogue called Ostroweic Synagogue. For more information about this community center, please refer to http://neighbourhoodcentres.ca/member/cecil-street-community-centre
2	350 Dundas Street West	Chinese United Dramatic Society	Chinese United Dramatic Society was established in 1933. For more information please refer to the essay "The History of the Chinese United Dramatic Society" written by Tan Guang Pu, which can be found in *The 50th Anniversary book of the Chinese United Dramatic Society,* published in March 1982.
3	134 D'Arcy Street	Toronto Fung Loy Kok Institute of Taoism	Fung Loy Kok Institute of Taoism. More information at http://www.taoist.org
4	36 D'Arcy Street	Mon Sheong Home for the Aged	Mon Sheong obtained its charity status in 1964. For more information, please visit http://www.monsheong.org
5	106 Beverley Street	Deep Quong Non-Profit Homes Inc	Deep Quong Non-Profit Homes Inc first established in 1855 on 106 Beverley Street. For more information please refer to http://www.highbeam.com/doc/1G1-146219326.html http://www.weblocal.ca/deep-quong-non-profit-homes-inc-toronto-on.html
6	101 Huron Street	First Baptist Church	Founded in 1826 by 12 black refugees, First Baptist Church has the distinction of being both the very first Baptist church and the oldest Black institution in the city of Toronto. The church treasures its famous painting "Accession of the Black Christ." For more information, visit http://www.firstbaptistchurchtoronto.com/
7a	177 Beverley Street	Chinese Presbyterian Church	Chinese Presbyterian Church is assists with Chinese settlement issues. Many Chinese immigrants from places like Victoria, Vancouver, Toronto, and Montreal joined this organization. For more information please refer to http://www.chinesechurches.org
7b	202 St. Patrick Street	Our Lady of Mount Carmel Church	Our Lady of Mount Carmel Church (formerly St. Patrick Church) is one of the oldest Catholic Churches in the city of Toronto. It was built in 1969, serving many Chinese Catholics. It is also one of the four main Catholic churches serving Chinese in Toronto. For more information, please visit http://www.ofm.org.hk/200-Sprituality/222-Articles/2221Franciscan_Spirituality/torontochurches.htm http://www.ourladyofmountcarmel.ca
7c	410 Dundas St. W. & 450 Dundas St. W.	Chinese Gospel Church	This was founded in 1954 by a missionary couple from China. It is situated at the north eastern corner of Dundas St. West and Berkeley St.. 410 Dundas St. W. was the church residence while the church itself was located at 450 Dundas St. W. For more information, please visit http://www.gospelchurches.net
7d	72-78 Beverley Street	Toronto Chinese Baptist Church	Toronto Chinese Baptist Church is situated at the north west corner of Beverley and Sullivan Street. It was commissioned by William McMaster, who donated the land and finances for the church to be built. The church was first built in 1880 while the rest of the church was completed in 1886. For more information, please visit http://www.tcbc.on.ca

8	North Western corner of Dundas St.W and Spadina Ave.	Kensington Market	Kensington market is one of the most historic and important places in Toronto – many of its buildings were built in the 19th century. One can find the Toronto's first bell tower, fire station and fire engine in the Kensington Market. Also, the first mayor of the new city of Toronto, Mel Lastman, was born and raised in Kensington. The earliest residents of the Kensington Market area were the Mississauga Native people. Near the end of the 18th century, European settlers came to Kensington, followed by Jewish, Hungarian, Ukrainian, Portuguese, Asian and other ethnic immigrants. In the 1970s, Chinese started living in this area. For more information, please visit http://www.kensington-market.ca http://www.ststephenshouse.com/kensingtonalive/history.html
9	222 Spadina Ave.	Chinatown Centre	Chinatown Center is a commercial-residential building at the heart of Old Chinatown. For more information, please visit http://www.torontoplus.ca/shopping_services/chinatown_centre/1056397
10	280 Spadina Ave.	Dragon City Centre	Dragon City Centre is a modern commercial centre in the middle of Downtown Chinatown. It fulfills the public's shopping needs. For more information, please visit http://dragoncity.sites.toronto.com/
11	23 Grange Road	University Settlement	University Settlement is a multi-service agency that was founded in 1910 and has the distinction of being the first community-based social service centre in the City of Toronto. For more information, please visit http://www.usrc.ca
12	346 Dundas Street West	Chin Wing Chung Tong	Chin Wing Chung Tong is one of the clans associations for the overseas Chinese community. It was established in 1918. For more details please refer to "Chin Wing Chung Tang 70th Anniversary Special" and http://www.chens.org.cn
13	436 Dundas Street West	Chinese Freemasons	Chinese Freemasons is a Chinese Canadian political society. For more information, please visit http://freemasonry.bcy.ca/history/chinese_freemasons
14	280 Spadina Ave.	Lung Kong Association	Lung Kong Association is a clan association established by the Lung Kong brothers in 1922. It was originally located on 24 Elizabeth Street. Because of the construction of the new city hall, it moved to its current location. *
15	302 Spadina Ave.	Chinese Canadian National Council	This is the national office of the Chinese Canadian National Council, formed in April 1979. It is an organization that promotes the rights of Chinese Canadians and other ethnic minority groups. For more information, visit www.ccnc.ca
16	215 Spadina Ave.	Chinese Canadian National Council Toronto Chapter	CCNC Toronto Chapter is an organization of Chinese Canadians in the City of Toronto that promotes equity, social justice, inclusive civic participation, and respect for diversity. For more information, please visit www.ccnctoronto.ca

*** see also: http://www.toronto.ca/archives/pdf/chinese_eng_web.pdf (English)**

http://www.toronto.ca/archives/pdf/chinese_chi_web.pdf (Chinese)

加拿大華僑華人社會團體的建立和發展

黃啟臣

物以類聚， 人以群分。這是對自然界和人類社會的高度概括。222年來，超過121萬的華人在加拿大勞動、生活和繁衍，在不同時期和不同地域建立和發展自己的社會團體（簡稱社團），以對付種族歧視，聯絡民族情感，謀求經濟、政治權益和弘揚中華文化等作出巨大貢獻。有鑒於此，本人擬就華僑華人社團的建立和發展作一探索，以就正於廣大華僑華人。

1862-1922年，華僑華人社團的建立時期

最早來加拿大溫哥華地區淘金和築路的廣東人，均是一般體力勞工大眾。他們人地兩生、語言不通和水土不服，很自然聚集在一個小地域內生活。為了在加拿大勞動、生活以及對付種族歧視，1862年，在不列顛哥倫比亞省（今通稱卑詩省）的淘金重地巴克維利（Barkeville），從美國三藩市北來的黃深貴發起組織建立一個小社團，名曰美國洪門會分支加拿大洪順堂。後來，美國的洪門會統一稱為致公堂，所以黃深貴在加拿大建立的洪順堂也改稱為致公堂。

接着，來自美國西雅圖的致公堂友林立晃、趙喜、葉惠伯、李佐和陳躍等人於1876年在維多利亞建立致公分堂。當時，參加致公堂者絕大多數是廣東四邑（台山、新會、開平、恩平縣）人。可以說致公堂是中國人在加拿大建立的第一個社團， 而且是屬於秘密性組織。按照上述致公堂的章程目的，其管理職責主要有三： 管理華僑居住社區的民政事務； 管理社區內的民事刑事糾紛；管理社區的經濟事務。

到了1872年，來自廣東梅縣等地區的客家人在溫哥華礦區建立了一個社團，名曰人和堂。至1880年左右，廣東人建立的社團已有10個。後來，在城市居住經商的華人覺得致公堂、人和堂等社團不能滿足各個階層華僑華人實際利益的需求，因此於1884年3月，由維多利亞的商人聯合簽名上書時任中國駐舊金山總領事黃遵憲（廣東梅縣人），請求他以總領事名義出面倡議在加拿大建立一個能包容各個階層華僑華人的統一的社團，以對付種族歧視和維護共同利益。1884年6月，黃遵憲派遣黃錫銓到維多利亞發動所有華僑華人共同建立了一個統一的社團，名曰中華會館。

中華會館通過的章程共有37條，對會館的宗旨、組織形式、作用等都有明確的規定。 中

華會館是第一個統一的社區性的正式社團，自建立到20世紀，它在團結華僑華人、反對種族歧視、謀取和維護經濟政治權益、弘揚中華文化等方面都做出了巨大的貢獻。

1906-1947年，華僑華人社團初步發展時期

二十世紀初期，中華會館不斷發展，1906-1919年，在溫哥華、蒙特利爾、溫尼伯、多倫多、京士頓先後建立了中華會館。與此同時，由於華僑華人日益增多，為了互相關照和發展，早在1903年起，來自同一個縣、一個宗族或一個行業的華僑華人，紛紛各自建立宗親堂所、行業協會、政治聯盟和文化團體等。其中以地域和宗親社團占多數，說明華僑華人的社團是以地緣和血緣為紐帶建立起來的。這樣

的社團成員，有着共同的語言、生活習慣而很容易團聚在一起，聯絡鄉情和親情，互相幫助，互相關照，為各個成員謀得正當的權益，以保護大家在加拿大異國勞動生活的穩定和幸福。

1947-2009年，華僑華人社團蓬勃發展時期

1947年加拿大聯邦政府廢除《華人移民法》，實施新移民法，允准入籍加拿大的公民申請妻子及未滿18歲的子女移民，1953年又允准未滿21歲的子女及60歲以上的母親和65歲以上的父親來加團聚，以及1980年以後允准技術人員移民加拿大，加上土生華人的不斷增長等原因，華僑華人迅速增加，從1961年的58197人劇增至1996年的736015人，再增至2008年的1216537人。於是華僑華人的社團亦蓬勃發展，大部分設立在多倫多、維多利亞、溫哥華、蒙特利爾和卡加利等大中城市，其特點是地域性社團、行業性社團、土生華人社團、文化社團、慈善社團大量增加，宗親性社團日漸消失。

為了發揮各社團的社會功能，在廣大華僑華人的推動下，自1975-1993年曾舉行過四次全加華僑華人的社團代表大會，並於1992年5月16日在溫哥華召開的第四次代表大會上，一致通過決議，決定成立全加華僑華人聯合會，以便有效加強眾多社團的聯系，更好地為華僑華人服務。

為了爭取華僑華人合法權益，1980年4月，王裕佳醫生領頭創辦了全加拿大華人協進會（Chinese Canadian National Council For Equality，俗稱平權會）。本着“致力推動華人社區之團結，積極匯入加拿大社會主流，並

參與三級政府的各項對華人有關的決策”的宗旨，於1984年發起聲勢浩大的要求聯邦政府平反華人人頭稅運動。經過20多年的堅持鬥爭，最終，總理哈珀（Steven Harper）於2006年6月22日在國會山莊向國會報告，承認人頭稅和排華法案是嚴重的不公與種族歧視，並代表加拿大政府向受害的華僑華人做正式的“加拿大道歉”。

總之，自1858年首個華人社區形成以來，至今已151年。廣大華僑華人把各種社團當作自己的大家庭，並在這些家庭的愛護、關懷和幫助下，在加拿大勞動、生活和繁衍，為今天加拿大發展成為發達國家和多倫多成為世界十大經濟最富裕的前十個城市做出了巨大貢獻，功不可沒。

作者簡介：

黃啟臣先生，１９３８年生。中山大學歷史系教授，中國社會經濟史研究專家。自１９９５年起曾先後應邀到加拿大、美國、日本，和港、澳、台等國家和地區講學和訪問，享受國家政府特殊津貼，已出版學術專著２３部，發表學術論文１５０多篇。其中《中國人在加拿大》一文發表於《地產周刊》２００９年1月9日至4月２４日第２０９－２２４期連載。

（因版面所限，本文有所删減，完整版請登陸平權會多倫多分會網站www.ccnctoronto.ca查看。）

The Establishment and Development of Overseas Chinese Associations in Canada

Qichen Huang

Birds of a feather flock together. This is a very brief summary of the natural world and human society. For 222 years, more than 1.21 million overseas Chinese have been working and living in Canada. They set up and developed their own associations that played a significant role in combating racial discrimination, maintained history and kinship, gained economic and political rights for their members and promoted Chinese culture. Considering that, I am going to explore the establishment and development of Chinese Canadian associations in order to provide reference information for overseas Chinese in Canada.

The Establishment Period of Chinese-Canadian Associations (1862 - 1922)

The first Chinese who came to Vancouver to mine gold and build railways were mostly general laborers. Facing a new land, language barriers, and unacclimatization, they naturally gathered together in a small region. In 1862, in order to work, live and fight against racial discrimination in Canada, Shengui Huang from San Francisco U.S., set up a small association called Canadian Hong Shun Tong, which was a branch of the Chinese Freemasons of America in the gold-mining region of Barkeville, British Columbia (BC). Later the Chinese Freemasons of America was renamed as Chee Kong Tong. So Hong Shun Tong set up by Shengui Huang was changed to Chee Kong Tong as well.

Then in 1876, Lihuang Lin, Xi Zhao, Huibo Ye, Zuo Li and Yue Chen etc. established a chapter of the Chee Kong Tong in Victoria. At that time, those who joined Chee Kong Tong were mostly from the four counties of Guangdong Province (i.e. Taishan county, Xinhui county, Kaiping county, Enping county). It can be said that Chee Kong Tong was the first association set up by overseas Chinese in Canada, and it was also a secret organization. Based on the aim of their bylaws, Chee Kong Tong had the following responsibilities: to administrate the civil affairs of Chinese Canadian communities; to deal with the civil and criminal disputes within Chinese Canadian communities; and to manage the

financial affairs of Chinese Canadian communities.

In 1872, the Hakka people from Mei county of Guangdong province established an association named Yan Wo Benevolent Association in the mining regions in Vancouver. By 1880, the number of associations founded by Cantonese was more than ten. Later, the Chinese merchants living in urban areas thought that some associations such as Yan Wo Benevolent Association and Chee Kong Tong could no longer meet the needs of Chinese Canadians. Therefore, in March 1884 the merchants in Victoria wrote a letter to Zunxian Huang (from Mei county of Guangdong province), Consul General of Chinese Consulate-General in San Francisco, requesting him to propose the establishment of a united association which could include Chinese Canadians at all levels in order to fight against racial discrimination and maintain common benefits. In June, Xiquan Huang, who was sent to Victoria by Zunxian Huang, mobilized all overseas Chinese to establish a unified body called Chinese Consolidated Benevolent Association.

There were a total of 37 bylaws, indicating the specific goal, structure and role of the association. The Chinese Consolidated Benevolent Association is the first formal unified association for the Chinese Canadian communities. From its founding to the 20th century, it has made tremendous contributions in uniting Chinese Canadians to fight against racial discrimination, gain and maintain both economic and political rights and benefits for overseas Chinese and promote Chinese culture.

The Initial Development Period of Chinese-Canadian Associations (1906 - 1947)

In the early twentieth century, the Chinese Consolidated Benevolent Association developed continuously. From 1906 through 1919, Chinese Benevolent Associations were established in Vancouver, Montreal, Winnipeg, Toronto and Kingston. Meanwhile, since 1903 the Chinese Canadians from the same counties, clans or trades were establishing their own clan-type associations based on their trades, political alliances and cultural communities as a result of the increasing number of Chinese-Canadians who longed for mutual care and development. Among these associations, those reflecting local communities from China and clan type ones were in majority, indicating that Chinese Canadian Associations were predominantly

established based on kinship and geography. Sharing the same language and life styles these community members easily gathered together to maintain history and kinship, to help and care for each other, to gain reasonable rights for themselves and to protect their daily work and life in Canada.

The Vigorous Development Period of Chinese-Canadian Associations (1947 - 2009)

In 1947, the Federal Government of Canada abolished "the Chinese Immigration Act", implementing a new immigration law that permitted overseas Chinese who had become Canadian citizens to apply for family reunionification with their wives and children under 18 years of age. In 1953, children under 21, father over 65 years of age and mother over 60 were allowed to join their families in Canada. After 1980, skilled workers were allowed to immigrate to Canada as well. Immigiation and Canadian born Chinese, The Chinese community has been growing quickly, due to immigration and Canandian born Chinese. The population of overseas Chinese in Canada increased sharply from 58,197 in 1961 to 736,015 in 1996 and once again increased to 1,216,537 in 2008. Accordingly, Chinese Canadian associations developed vigorously. These associations were mostly located in metropolitan areas such as Toronto, Victoria, Vancouver, Montreal and Calgary. The characteristic of these associations is that regional, professional, native born Chinese Canadian, cultural and benevolent associations were increasing rapidly whereas clan type societies

were disappearing day by day.

In order to further exert the social functions of various societies, driven by overseas Chinese, four Congresses of Canada Overseas Chinese Associations were held during the years 1975-1993. In the Congress held on 16th May, 1992, a resolution to establish a National Congress of Chinese Canadians was passed unanimously in order to better strengthen the relationship among associations and better serve all overseas Chinese in Canada.

For the rights and benefits of Chinese Canadians, Doctor Joseph Wong founded the Chinese Canadian National Council for Equality (CCNC) in April 1980. Based on the mission to strengthen the union of Chinese Canadian communities, to actively integrate into mainstream

Canadian society, and to get involved in the various decision-making processes at all three levels of Government related to Chinese Canadians, the organization launched the influential Chinese head tax redress campaign in 1984. After consistent effort of over 20 years, Prime Minister Steven Harper finally submitted a report to Parliament Hill, admitting that the Chinese head tax and Chinese Exclusion Act were examples of injustice and racial discrimination. He made a formal apology to those Chinese Canadian victims on behalf of the Canadian government on June 22, 2006.

In conclusion, since the first Chinese Canadian community was formed in 1858, 151 years have passed. Chinese Canadians regard these associations as part of their own families. They have been working, living and breeding under the love, care and help of these families, making great contributions to Canada' s development as a country and Toronto as one of the top 10 most economically prosperous cities in the world.

Author Biography:

Mr Qichen Huang, born in 1938, was the professor of Department of History in Sun Yat-sen University, a research expert on Chinese social and economic history, enjoying the State Council special allowance in China Since 1995, he has been invited to deliver speeches in Canada, U.S. Japan, Hong Kong, Macao and Taiwan as a guest speaker. He has published 23 academic books and 150 academic essays. The essay Overseas Chinese in Canada was published in series in Chinese Real Estate Weekly from 9th January, 2009 to 24th April, 2009.

略述加拿大的華人從政

龐秀聲

加拿大華人參政應該是從1947年5月加拿大聯邦政府廢除《華人移民法》始，但華人僅參加選舉。直到1957年鄭天華參加競選國會議員勝利後，大大鼓舞加國華人參加競選活動，而且不少華人在競選國會、省、市（區）議員中勝出。據統計，1957-2008年，華人當選為國會議員者有23人（次），他們是：1957年當選的鄭天華（保守黨）；1974年的李橋棟（自由黨）；1993年的陳卓愉（自由黨）；1997年陳卓愉、梁陳明任（自由黨）、麥鼎鴻（保守黨）、莊文浩（保守黨）；2001年梁陳明任、麥鼎鴻、莊文浩；2004年的陳卓愉、麥鼎鴻、莊文浩；2006年的鄒至蕙（新民主黨）、陳卓愉、麥鼎鴻、莊文浩、黃美麗（魁人政團）；2008年的鄒至蕙、莊文浩、黃陳小萍（保守黨）、麥鼎鴻、黃美麗（參見《澳門日報》1998年9月21日、《加中時報》2008年7月8日）。

而1957-1997年當選為省議員的有5人（次），市（區）議員35人（次）。此後當選者也不少，如2000-2005年秦儀連當選卑詩省議員；2008年葉誌明、張杏芳、李燦明、關惠貞當選為卑詩省議員等。同時，有不少華人被任命為聯邦、省、市（區）政府的官員，直接參加政府行使權力。如1957年，華人鄭天華（Douglas Jung）在當選國會議員後被任命為加拿大駐聯合國代表；1957年華人Ruth-

Lor(女)被任命為加拿大教聯和北極事務部合辦的愛斯基摩人康復中心的副主任；1964年，黃景培被任命為聯邦政府衛生部部長助理；1993年，陳卓愉被任命為聯邦外交部亞太事務部部長；1988年，林思齊被任命為卑詩省總督；1999年，伍冰枝被任命為第26屆聯邦總督；2004年，陳卓愉被任命為聯邦多元文化國務部部長、莊文浩被任命為聯邦政府事務暨體育部部長；2008年，黃陳小萍被任命為多元化國會秘書。被任命為省、市、（區）政府官員者更多些。2008年，林佑民被任命為阿爾伯塔省總督；2009年6月，李紹麟被任命為曼尼托巴省總督等等。

值得指出的是，在華人出任加拿大各級政府官員中，有林思齊、林佑民、李紹麟出任省督和伍冰枝出任聯邦總督等高官，是目前華人參政成功的範例。伍冰枝（Adrienne Louse-Clarkson），祖籍廣東台山縣人， 1961年獲得多倫多大學學士學位；1961-1962年在巴黎大學文理學院修讀碩士學位課程。1965年在加拿大廣播公司任職節目制作與主持。1982-1987年間任安大略省駐法國代表。1999年9月任加拿大總督，至2005年9月27日。她是加拿大第二位女性、第一任非白人和沒有政治和軍事背景的總督，是加拿大華人有史以來的第一位女總督，廣大華人華僑均以此為自豪。

誠然，能夠被選為加拿大的各級議員和出任官員的，畢竟是極少數人。廣大華人為了更好地參政，均成立各種群眾性的議政、參政社會團體，吸收更多關心加拿大國家政治的人士參加，積極向各級議會及政府反映廣大華人的各種意見和提出各種建議，為加拿大國家的社會經濟和文化的發展獻計獻策，為廣大華人謀求更多的權益。例如安大略省成立了華人參政會，除了平時積極向政府獻計外，還召開各種研討會，為政府出謀劃策。2009年1月12日安大略省華人參政會就在城市廣場舉辦了《2009年公開經濟論壇》研討會，邀請加拿大的經濟學者、財政金融專家、投資理財顧問、政黨代表、議員和媒體等20多人出席，探討如何使加拿大經濟提早復蘇的謀略。在會議上，大家就政府擴大投資公共交通、基本建設、房地產業等提出建議，要求政府支援汽車、農業等行業，扶持中小型企業，增加就業和發展持續勞動市場、信用貸款、創意工業等，從而得到聯邦政府重視，邀請會長陳嘉年參加1月16日的特別聯邦政府會議，並提交研討會議結果---長達123頁的《振興經濟建議書》，以備聯邦政府預算案之咨詢參考。

作者簡介：

龐秀聲女士，1944年8月出生，中山大學社會學系講師，1988年任中山大學社會學系辦公室主任。曾發表《廣東順德縣婦女不落夫家》、《鄭和下西洋的經濟意義》等論文。

Chinese Canadians in Politics

Xiusheng Pang

The history of Chinese Canadians in politics started in May, 1947 when the "Chinese Immigration Act" was abolished by the Canadian Federal Government. At that time, Chinese Canadians could vote in elections, but did not run for office. It wasn't until 1957, when Douglas Jung became the first Chinese Canadian to win an election campaign for Member of Parliament. This greatly inspired other Chinese Canadians to participate in election campaigns. Afterwards, there were many Chinese Canadians who won campaigns in the federal, provincial and municipal elections. Statistics have indicated that nine Chinese candidates have been elected as Federal Members of Parliament twenty-three times between 1957 and 2008. They are:

Douglas Jung (1957, Conservative)

Art Lee (1974, Liberal)

Raymond Chan (1993, 1997, 2004, 2006, Liberal);

Sophia Leung (1997, 2001, Liberal),

Inky Mark (1997, 2001, 2004, 2006, 2008, Conservative),

Michael Chong (1997, 2001, 2004, 2006, 2008, Conservative)

Olivia Chow (2006, 2008, NDP),

Meili Faile (2006, 2008, Bloc Québécois),

Alice Wong (2008, Conservative)

(MACAO DAILY NEWS September 21, 1998; Chinese Canadian Times July 8, 2008).

Five Chinese Canadian candidates have been elected to Provincial offices and thirty-five Chinese Canadian candidates have been elected as Municipal Council Members from 1957 to 1997. More recently, there have been many successful Chinese candidates, such as those who were elected as Members of Legislative Assembly (MLA) of B.C during 2000-2005; John Yap, Ida Chong, Richard T. Lee and Jenny Kwan, whom were all elected for MLA of B.C in 2008, plus many others.

Meanwhile, many Chinese Canadians have been appointed as government officials at the federal, provincial and municipal levels, and have directly participated in exerting their political power. For example, Douglas

Jung was appointed as a representative for Canada in the United Nations in 1957; Ruth Lor Malloy was appointed as assistant director of the Eskimo Recovery Centre in 1957; Peter Wong was appointed as the Assistant of the Federal Health Minister in 1964; Raymond Chan was appointed as the Secretary of State (Asia-Pacific) in 1993; David Lam was appointed as the BC Provincial Governor in 1988; Adrienne Clarkson was appointed as the 26th Governor General of Canada in 1999; Raymond Chan was appointed as the Minister of State (Multiculturalism), Michael Chong was appointed as the Minister of Intergovernmental Affairs and the Minister for Sport in 2004; and Alice Wong was appointed as the Parliamentary Secretary in 2008. More Chinese Canadians were appointed as federal, provincial and municipal government officials. Norman L. Kwong was appointed as the Lieutenant Governor of Alberta in 2008; Philip S. Lee was appointed as the Lieutenant Governor of Manitoba in June, 2009 and so on.

It is worthwhile to point out that the highest ranking Chinese Canadians in politics were David Lam, Norman Kwong and Philip Lee, who all served as Provincial Lieutenant Governors; and Adrienne Clarkson, who served as the Governor General of Canada.

Adrienne Clarkson's ancestral hometown is

Taishan Guangdong, China. She received an MA at the University of Toronto in 1961 and studied at the Sorbonne, Paris from 1961 to 1963. She began a career as a TV host-interviewer for CBC News in 1965. She was appointed as Ontario's Agent General in Paris from 1982 to 1987. In September 1999 to September 27, 2005 she was appointed as Governor General. She was the second female, as well as the first without a military background and the first non-white Canadian, to be Governor General. She is the first female governor and head of state in Chinese Canadian history. Chinese Canadians and overseas Chinese are proud of her.

The Chinese Canadians who have succeeded in election campaigns and have served as officials are only a small group of Chinese Canadians. There are a lot of Chinese Canadians who are active participating members of civic social groups. They collect opinions and suggestions from the community and submit it to different levels of government, to help government make informed decisions and fight for Chinese Canadian rights.

Chinese Canadian Political Action Committee of Ontario (CCPACO) is one of these groups. CCPACO held a seminar titled "Public Economy in 2009" at the Metro Square on January 12, 2009. More than 20 people attended the forum, including economic scholars, financial experts, investment consultants, political party representatives, MP, MPP, city councillors, and media. At the seminar, they discussed issues such as increasing government investment in public transit, infrastructure, the real estate industry, and other topics under the current economic crisis. They also proposed that the government should support the automobile industry, agriculture, small and medium-sized enterprises, increase employment opportunities, as well as continually developing the labor market, credit loans, and the creative industry in order to help Canada's economy recover sooner. A 123 page report was presented to the Federal Government on January 16.

Author Biography:

Mrs. Xiusheng Pang was born in August, 1944. She was a lecturer for the social department, of Zhongshan University and an office Director for the social department in 1988. She has published papers including "Shunde County, Guangdong: Woman who do not stay with their Husband's family" and "Economic Impact of Zheng He's travels to the Western world ".

基督教在加拿大華人中的傳布及其作用

劉兆華

基督教在加拿大華人中的傳布，歷史悠久。1851年創建的Cooke長老會，早期華人移民經常到其教堂，參加教會舉辦的英語班和查經班等活動。十九世紀末，在加拿大創建的華人教會已有3家。隨後華人基督教協會在1910年前建於多倫多教堂街134號，華人長老會1914年前建於教堂街188號，積極向華人傳教。到1931年，華人教會增加到6家。由於加拿大政府實施對華人徵收人頭稅，並於1923年頒佈了《中國移民法案》，排斥華人入境，致使早期的移民多為單身勞工,備受欺淩和剝削。這些華人在白人眼中是卑賤的下等人，但年輕的基督徒莊寶石女士卻對他們熱誠關懷，她從1932年開始華人事工。她不怕遭拒絕，不畏艱苦，持之以恒，歷經多年波折，終於在1961年成立第一家華人宣道會—雷城宣道會,也被稱為加拿大華人宣道會的母會。由於亞洲派來的華人牧師以及移民的增加，華人教會有了一定的發展，至1941年，全加華人達到35000人，基督徒就有10000人，半數是屬於華人聯合教會。

六十年代，由於加拿大政府採取開放的移民政策，使得早期移民的家屬、親友以及留學生等一批人入境，促進了以粵語為主的華人教會的發展，如現在的“華人福音堂”已有40多年的歷史。1967年在沙城、溫尼伯格城和溫哥華又分別成立了華人宣道會。1968年，陳耀基牧師在多倫多成立“中國基督徒國語教會”，1971年改為粵語並加入宣道會，成為多倫多第一家華人宣道會。

八十至九十年代，在幾個不同的華人移民潮中，教會得到快速發展。僅以多倫多為例，1980年華人教會有49家，佔全加華人教會的43.7%，1986年增加至70家。到2000年加國華人教會的情況,見表格。

二十一世紀華人教會的發展,多了兩方面的來源,一是華裔的後代,一是大陸華人群體。如多倫多目前約有180間華人教會，多分佈在唐人街華埠周圍，以及華人聚居的士嘉堡、萬錦、烈治文山和密西沙加等地。

教會的規模有大、中、小型三種。大的信徒幾千人，星期天作禮拜要分幾個場次；中型的居多，一般有數百人；小型的不過百人。

基督教在加拿大華人生活中發揮着重要的作用。華人漂洋過海來到加拿大，無論是早來的勞工，還是後來的移民，在這人生地不熟的新國度裏，都會遇到不少問題和困難，教會始終在給他們提供真誠的關懷和無私的幫助。對行動不便或獨居的老人，教会照顧他們的日常生活，把溫暖和愛送到家。對經濟上有困難的，教会里的大家援手幫扶。對才剛落地的新移民，教会幫助他們找房、購物、安居，並介紹在加國生活的經驗，使他們盡快熟悉和適應新的環境。教會對華人在求職上也積極提供幫助，推薦工作，幫助修改工作申請和簡歷。教

會還舉辦英語班，以提高新移民語言能力，組織各種聚會，讓大家互相交流信息和經驗並廣交朋友。更重要的是，勸導求職者轉變觀念，勸導他們不要太過於看重自己原來的經驗、資歷和地位，盡快從失落感當中擺脫出來，面對現實，重新定位，根據就業市場需要，選擇新的職業。華人在異國他鄉，由於生存的壓力，找工的艱辛，工作的忙碌，家務的繁雜等等，都會使家庭出現矛盾，婚姻出現危機，教會則幫助調解沖突，治療婚姻的創傷，引導人們學會正確處理家庭矛盾，學會彼此寬容，重新建立信心和愛，使許多瀕臨破碎的家庭，夫妻和好甚至更加恩愛。家庭和睦，也促進了華人社區安定團結和健康發展。

教會最根本的使命和作用，是向世人傳福音。給人們宣講神的話語和真理。從理性上提高人們的正確認知，並在講經論道和佈道會中，結合生活的實際，讓人們感受到聖經的教導與生活如此息息相關，學會彼此相愛，心存憐憫、恩慈、謙虛、溫柔，做一個正直而善良的人。也使人們懂得了聖經所講的真理和人生的真正意義：因信耶穌，罪得赦免，得到拯救，脫離死亡，進到永生。

作者簡介：

劉兆華女士，退休前是天津市林業局高級工程師，並曾任天津市政府農（林）技術顧問。後又被中國林業科學研究院ABT研究中心聘為林業專家，從事綠色植物生長調節劑應用技術的研究和推廣。2002年來加探親後移民，喜歡參加教會和社區活動，並作義工。

（因版面所限，本文有所刪減，完整版請登陸平權會多倫多分會網站www.ccnctoronto.ca查看。）

地區	教會	主日崇拜人數	粵語教牧	國語教牧	英語教牧	信徒比例%
卑詩省	114	22，500	132	41	37	7.0
亞省卡城	21	4，000	18	2	6	5.7
亞省愛城	14	3，000	18	6	9	6.0
亞省其他	4	200	2	0	0	10.0
沙省	6	600	4	0	1	8.0
緬省	6	700	2	3	1	5.8
安省大多市	145	30，000	220	47	65	7.5
安省東部	9	2，150	9	2	6	8.6
安省南部	12	2，100	5	1	2	8.4
魁省	18	2，000	8	5	4	4.0
其他	3	150	1	1	0	2.1
總計	352	67，400	419	108	131	6.9

Christianity and its Dissemination in the Chinese Community in Canada

Zhaohua Liu

The dissemination of Christianity in the Chinese community in Canada has a long history. Established in 1851, the Cooke Presbyterian Church had already welcomed many early Chinese immigrants to join its English and Bible study classes.

There were three Chinese churches built in Canada at the end of the nineteenth century. More churches serving Chinese descendants were founded afterward. Located at 134 Church Street in Toronto, the Association of Chinese Evangelical Churches was first founded in 1910. After that, the Chinese Presbyterian Church was established at 188 Church Street in 1914 and five more churches were established in 1931, to further promote Christianity to its Chinese fellows.

Since the Canadian government imposed a head tax to Chinese immigrants in the late nineteenth Century and issued the Chinese Immigration Act in 1923, Chinese nationals were discouraged from coming to Canada and were subject to exploitation and bullying. Back then, in the eye of Canadian society, they were regarded as inferior.

For young Christian Ms. Baoshi Zhuang, it was her passion to work as a church member and bring genuine care to other Chinese Christians. After persistent work for many years, she finally built the first Chinese Alliance Church in Canada, the Regina Chinese Alliance Church in 1961.

Gradually, because of the increase in Chinese pastors from Asia and increase in Chinese immigrants, churches that served in the Chinese language blossomed to having 10,000 Christians out of the 35,000 Chinese immigrants in 1941, half of which belonged to the Chinese United Church.

When the Canadian government adopted a more open immigration policy in the 1960s, many Visa students, and family members and relatives of early Chinese immigrants were able to enter Canadian soil again and furthered the development of Cantonese Chinese Churches.

The Chinese Gospel Church now has had more than 40 years of history. In 1967, the Chinese Alliance Church already had branches in Saskatoon, Winnipeg and Vancouver. In 1968, Pastor Yaoji Chen founded the "Chinese Christian Mandarin Church" in Toronto. Chen changed it offer services in Cantonese as well, and joined the Alliance Church in 1971,thus creating the first Chinese Alliance Church in Toronto.

During the 80s and 90s, Chinese churches maintained a sound and rapid development. There were 49 Chinese churches in Toronto in the 1980s that accounted for 43.7% of all Chinese churches in Canada. They then expanded to 70 churches in 1986. The numbers of all Chinese churches in Canada in 2000 are shown as follows:

Province	Church	worship	Cantonese pastor	Mandarin pastor	English pastor	Member %
British Columbia	114	22, 500	132	41	37	7.0
Calgary	21	4, 000	18	2	6	5.7
Edmonton	14	3, 000	18	6	9	6.0
Other Alberta Cities	4	200	2	0	0	10.0
Saskatchewan	6	600	4	0	1	8.0
Manitoba	6	700	2	3	1	5.8
Toronto area	145	30, 000	220	47	65	7.5
Eastern Ontario	9	2, 150	9	2	6	8.6
Southern Ontario	12	2, 100	5	1	2	8.4
Quebec	18	2, 000	8	5	4	4.0
Other	3	150	1	1	0	2.1
Total	352	67, 400	419	108	131	6.9

New life has been added to the growth of Chinese churches in the 21st Century with the addition of the second generation of Chinese immigrants and people from Mainland China. Now, Toronto has approximately 180 Chinese churches spreading over downtown Chinatown and Scarborough, Markham, Richmond Hill and Mississauga, where large numbers of people of Chinese origin reside.

The size of a church can range from large, medium, to small sizes. Large churches have thousands of members and offer multiple sessions for Sunday Worship. Medium churches are the most popular, with several hundreds members, while there are less than a hundred members in small churches.

Many Chinese newcomers start from scratch when they arrive in Canada. Regardless of whether it was labourers in the late nineteenth century or contemporary immigrants, the hardships of early Canadian life are unavoidable. Churches offer them genuine care and selfless help. Moreover, churches take care of the daily lives of isolated seniors who live alone, members who have financial problems, newcomers seeking assistance in housing, shopping, and job hunting. The workshops that churches provide about Canadian lifestyle also help newcomers adapt to their new environment.

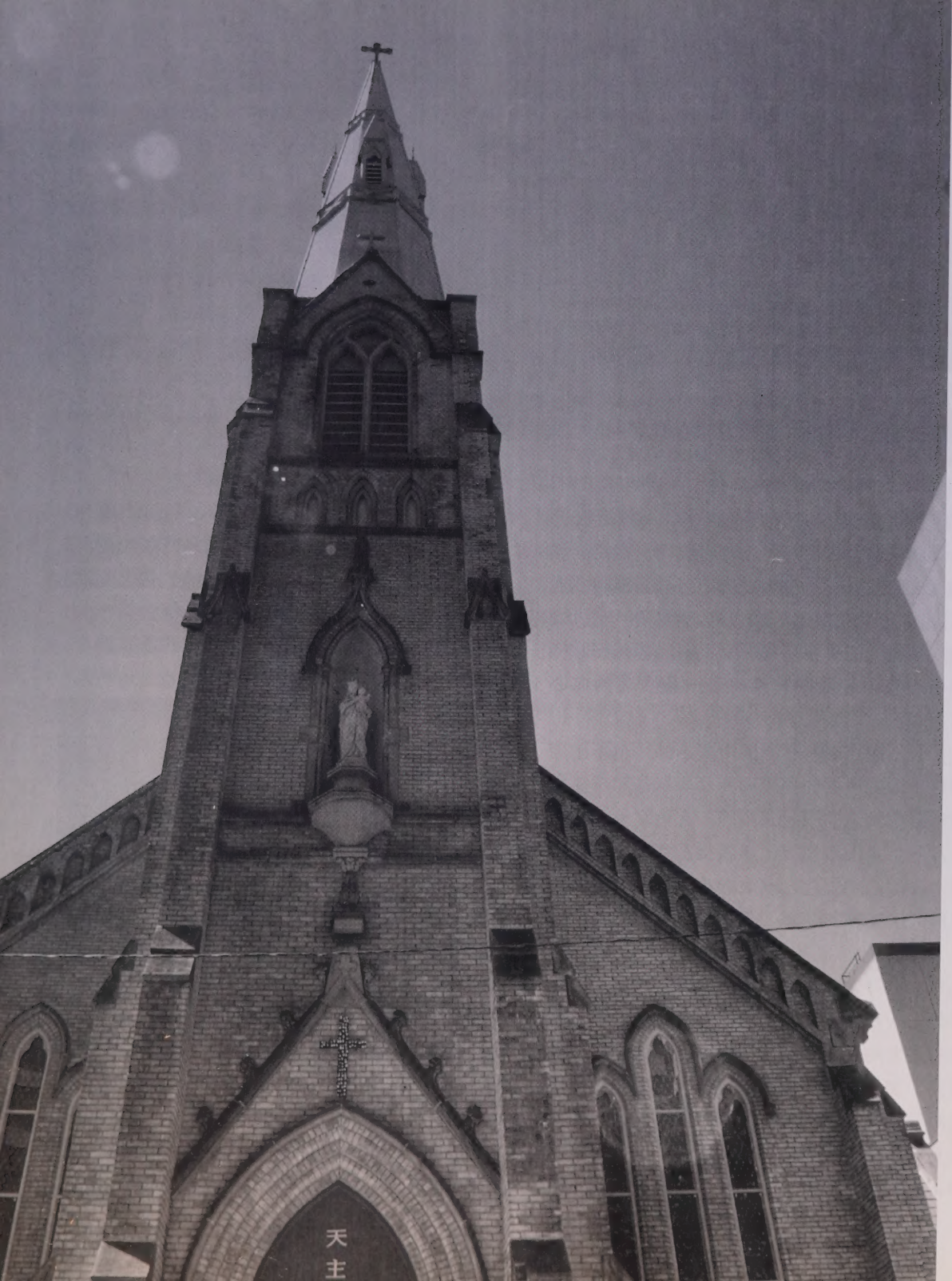
In order to assist newcomers with finding jobs and gaining recognition, churches host English language training classes, as well as providing all different kinds of gatherings to help improve fellow members' language skills. Furthermore, churches also assist them with cultural integration, career advancement, and civic engagement in Canadian society. Churches help members better understand their strengths and utilize them effectively in the pursuit of their career goals. Job counselling will not only provide members with information and advice on employment programs and strategies, but also help them walk out of the frustration of not being able to obtain the careers they once had in China. Churches guide members during the transition to a new career and help them accommodate to current job trends and market demand.

Living in a new country, many Chinese immigrants cope with the pressure of making a decent living, the hardships of job hunting, busy work schedules, and heavy housework. Without handling problems properly, newcomers are often challenged with domestic issues and marriage problems. Churches, meanwhile, will intervene in a dispute and help family members heal shattered relationships and teach better ways of handling such situations. With help and counselling from churches, many families and marriages have been saved, confidence of couples have been restored, and many families have come out of the crisis with even stronger relationships.

The mission of churches is to proclaim the Gospel throughout the world and make disciples of all kinds of people, to serve as a community of worship and fellowship and manifest the presence and love of Jesus; to love, to care for and to meet needs of humanity, while upholding the redemptive truths and righteousness of Jesus Christ; and to influence our society with the ideals of the Lord.

Author Biography:

Mrs.Zhaohua Liu was a Senior Engineer at the Forestry Bureau for the city of Tianjin and a Technical Consultant before her retirement in China. She was also the forestry expert working for ABT Research Center of Forestry Science Research Institute of China, specializing in applying technology and promoting the Green Plant Growth Regulator. After visiting Canada in 2002, Liu immigrated to her new country and has enjoyed going to church and volunteering in the community.


天
主

唐人街抒懷

樂愛珍

每次在多倫多市中心徜徉，不管有沒有必要，只要有可能，我總會去唐人街走走、逛逛，這已經成了我多年以來的一種習慣，或者也可以說是一種潛意識的心理需求吧！唐人街有太多太多的東西爲我所喜愛，它像磁石一樣吸引着我，使我對它產生着一種莫名的向心力。

且不說這裏有林立的中式店鋪，也不說店鋪裏中國味極濃的擺設和商品，單是那透露着書法藝術氣息的中國式招牌，在這多倫多市中心洋味十足的環境裏，就顯得是那麼的不同一般，那麼的中國化。一來到唐人街，首先映入眼簾的這些漢字招牌，就會使人倍感親切。

一直記得到多倫多不久，與家人第一次去市中心尋（我說的是“尋”，在當時是一種感覺，一種企望，一種向往）唐人街的情景。當時從北約克開車許久，仍不見唐人街。但一會兒，突然街邊的店鋪上出現了漢字招牌，而且漸行漸多，漸行漸密，當時的那個心情啊，真是既新奇，又興奮，當然更多的還是倍感親切。

後來到唐人街的次數多了，對這裏越來越熟悉了，看到的和想要看的東西也越來越多了，但我還是喜歡看這些漢字招牌，還有那充滿港味兒的漢字街名。每次來唐人街，第一眼看到的就是這些漢字招牌，同樣，每次離開唐人街，目送唐人街時最後一眼看的也是這些漢字招牌。

當然，這裏還有龍城，還有文華中心。我每次到唐人街來，不管有事無事，差不多總要在這兩邊坐坐。回想起來，有時是坐在人聲嘈雜的廳堂裏，有時是坐在幽曲僻靜的走廊邊，與身邊陌生而又熟悉的華裔老人談談家長里短。說的是鄉音，聽的是鄉音，怎不令人感到十分的愜意呢！

說來可笑，也可能是人老了嘴饞吧，我每次來到唐人街差不多都要買一根油條吃。其實也並不是肚子餓，只是看到那一根根炸得焦黃豎立的油條，人就想去吃一口，嘗一嘗。

這是為什麼？這是為什麼呢？哦，這是因為我懷念中國的飲食，這是因為我懷念中國啊！啊，中國！你這貧窮而又富強，落後而又

先進，可愛而又可“恨”的中國啊！你是我魂牽夢繞的地方，我來到異國他鄉，我是多麼懷念你啊！

儘管正如一位華裔老人所說的，這裏的唐人街還不如中國的一個小縣城。豈止是縣城啊，恐怕連中國的某些鄉鎮，甚至某些村都不如。但是，這裏的唐人街是中國的縮影，是中國的代表，它能使我們聯想到中國，使身在海外的華人在想回中國又不能回去時，來到這裏看一看、走一走，就能得到回國回鄉的滿足感。

現在，在世界各地，許多有華人聚居的城市，大概都有一條或幾條（多倫多就有幾條）類似的唐人街。這些唐人街在海外華人心目中就是中國的符號，中國的代表，也可以說是海外華人的“第二故鄉”。

因此，唐人街對於海外華人來說不僅具有很強的吸引力，而且還具有很強的凝聚力。近來在多倫多中區唐人街還發生過一起不愉快的事件，一個因抓捕小偷的華人店主被警察起訴。天地自有正氣在，君不見，連日來，有多少華人（甚至還有西人）網友對他表示聲援！真是壞事可變成好事，唐人街可說是在海外華人的主心骨，還可說是海外華人的大“家”。

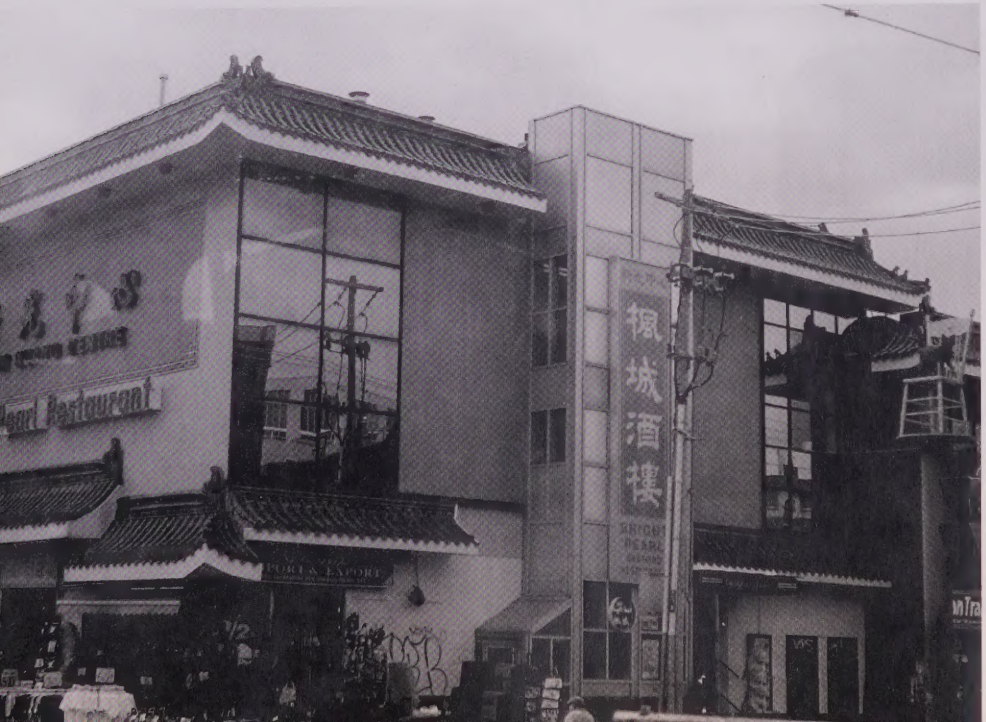
唐人街也是一座橋梁。唐人街在向世人（西人，也包括其他族裔的人）展示中國文化。大凡中國的飲食、服飾、雜貨、圖書、書畫乃至古董，中國有的這裏大抵都有，這也就吸引了不少西人，也包括其他族裔的人士來此觀光、購物。這裏的東西不僅便宜，而且實用。要是遇到春節或其他重要的中國節慶日，這裏總會有舞龍、舞獅等慶祝活動。此外，還有大大小小的各種具有中國特色的舞臺演出。到了夏季，這裏還有華人同樂日，到那時，寬

闊的馬路已被封鎖，只見滿街攤位密佈，熱鬧非凡！

在西人和其他族裔人士的眼裏，唐人街就好像是中國人眼裏的“西洋鏡”，他們當然要探索個究竟。因此，來到中區唐人街，你總可以在黃皮膚、黑頭髮、黑眼睛的人群中，看見金髮碧眼的摩登女郎，高鼻凹眼的時髦老者，還有棕膚、黑膚的各色人等。他們來這裏逛街、購物，就說明中華文化、中華文明對他們頗具吸引力，他們從唐人街就可以看到集聚了五千年文明古老而又年輕的中國的身影。

多倫多中區唐人街發展到今天經歷了滄桑。十九世紀下半葉，太平洋鐵路完工後，失業的華工輾轉來到多倫多。這些華工先是在現在的市政府一帶開洗衣店等謀生。當時由於環境的惡劣，他們不得不相對集中起來一起保護自己，這樣華裔社區也就逐漸形成了。後來，由於城市的發展等諸多因素，這個華裔社區（也就是早期唐人街）才不得不西遷到現在的中區唐人街。

了解到唐人街的這些歷史後，更增添了我們對它的敬意和愛戀。現在，隨着中國大陸、臺灣、香港移民人數的增加，唐人街的重要性和必要性越來明顯，唐人街的規模也就越來越大，除了多倫多中區和東區的唐人街以外，還有士嘉堡、萬錦、密西沙加、列治文山、北約克等地的華人廣場和華人店鋪，可以說這是廣義的唐人街。同時，唐人街的生意也越來越宏大。存在就是合理的。我深信，在這個世界上，在中國以外的任何地方，今後以至於永遠，只要有華人在，就會有唐人街！



作者簡介：

樂愛珍女士，1961年畢業於中國湖北醫學院醫療系，之後在武漢鋼鐵公司醫院從事內科臨床達30多年，1985年任主任醫師，1998年移民來加拿大。

Thoughts on Chinatown

Aizhen Le

Every time I wander around downtown, I go to Chinatown. I go whenever I can, whether I need to or not, out of a long-time habit—or perhaps a half-conscious psychological need. There are many things I love about Chinatown; they draw me in like a magnet, pulling me with an unidentified force.

Without even mentioning the forest of Chinese shops or the ornaments and goods the store owners have in stock, the calligraphy and art on these storefront signs really stands out. Against the downtown backdrop of their western surroundings, the signs appear so different, so Chinese. The Chinese signs are the first thing you see when you get here, and they give you a reassuring welcome.

Shortly after I moved to Toronto, I went downtown with my family to search for (I'm talking about a search: at the time it was a feeling, a hope, a yearning) the sights of Chinatown. We had been driving awhile from North York when suddenly Chinese signs appeared on storefronts, gradually growing in number, appearing closer and closer together. I marveled with excitement, but most of all I felt a sense of familiarity.

As the trips became more frequent, I familiarized myself with the surroundings, enjoying the sights and sounds and wanting to see more and more. But these Chinese signs remain my favourite, and the Chinese street names are filled with Cantonese flavour. Every time I come to Chinatown, the signs are the first things that catch my eye—and they are the last to bid me farewell when I leave.

Of course, there is Dragon City and Chinatown Centre, two haunts I usually stop by when I find myself in Chinatown. Sometimes I roam the noisy food courts, sometimes the quiet, tucked-away corridors, shooting the breeze with unacquainted yet instantly friendly seniors. While speaking and hearing the sounds of home, how can I help but feel a sense of belonging?

Maybe you'll think it's funny, and maybe I'm getting greedier as I age, but I always buy a You Tiao on a Chinatown visit. It's not a matter of hunger; it's just when I see those long, golden strips of fried dough, I want to have a bite.

Why? Why is this? It's because I crave the food of China, because I crave China! China, poor and rich, backwards and advancing, loveable and detestable! You are the land of my dreams and the anchor of my soul; now that I've come to other shores, how I long for you!

As one Chinese elder put it, Chinatown can't hold a candle to any minor city in China—no, not even to a town or village. But Chinatown is China's ambassador, its representative: it makes us think of China, so that overseas Chinese who don't get a chance to return can have someplace to go to and feel like they are back home.

Chinatown has become a symbol. In cities all over the world where Chinese people live, you'll find one or more (Toronto has several) Chinatowns. For the diaspora, they are home away from home.

For this reason, Chinatown not only attracts overseas Chinese, it has immense power to form a community. After the recent shoplifting incident in Chinatown where the police took a Chinese business owner to court, Chinese and non-Chinese Internet users flocked to vocally express their support, turning around the misfortune. Chinatown can be seen as a bastion of support for overseas Chinese, as one big family.

Chinatown is a bridge too, connecting people of the world to Chinese culture. Chinese food, clothing, general merchandise, books, painting and calligraphy, even antiques—you can pretty much find it all here. Torontonians of all ethnicities come to sightsee and shop for cheap, durable goods. For the Spring Festival or other major Chinese holidays, you can count on lion and dragon performances. Other unique shows take place throughout the year. During the summertime Chinatown Festival, many streets are blocked off, and booths and crowds stretch as far as the eye can see.

In the eyes of non-Chinese Canadians, Chinatown is like the zoetrope that brought a Chinese emperor his first images of foreign lands. They want to see what's here, and so at the downtown Chinatown, among the yellow-skinned, black-haired, black-eyed crowds, you'll find the blonde, green-eyed fashionista, the hip senior with an arched nose and deep-set eyes, and people of every colour. The fact that many non-Chinese come to roam and shop is a sign that Chinese culture and civilization attracts them, that in Chinatown they see the shape of a society that's five thousand years young.

The Chinatown of today has experienced a sea of changes. In the latter half of the nineteenth century, after the Canadian Pacific Railway was completed, newly unemployed Chinese labourers came to Toronto. They first earned their livelihoods working in laundry shops and stores in the area where City Hall now stands. Hard times and obstacles forced them to gather together in self-protection, gradually forming a Chinese community. Later, Toronto's development, as well as other factors, moved them west to the present-day Chinatown location on Spadina Avenue.

An understanding of Chinatown's history amplifies our respect and love. Now, as immigrants from mainland China, Taiwan, and Hong Kong are growing in numbers, the importance and the need for Chinatown is clearer than ever. The geography of Chinatown is growing too. In addition to the Chinatowns in downtown and Eastern Toronto, there are Chinese plazas and shops in areas like Scarborough, Mississauga, Markham, and Richmond Hill—broadly speaking, they are extensions of Chinatown—and business is booming. Chinatown is here for a reason. I truly believe that anywhere in the world, from here to eternity, as long as there are Chinese, there will be Chinatown!

Author Biography:

Mrs. Aizhen Le graduated from Hubei Medical University as Medical major in 1961. Afterwards, she has worked as a Clinic Doctor for 30 years in the Hospital of Wuhan Iron and Steel (Group) Corp. She achieved the title of professor of internal medicine in 1985. She immigrated to Canada in 2004.

一片丹心為耆老

——記“加國精英”創辦人張宗琦先生

劉溪

隨着中國移民數量的增加，加拿大正變成許多華人的第二故鄉。各種華人社區組織也根據社區的不同需求應運而生並成長、壯大。在這些成功的社團背後，有相當數量的創辦者們，他們為一代代華人貢獻和付出着自己的汗水和辛勞。張宗琦老先生就是這麼一位讓人敬佩的創辦者。

“加國精英”老人社團（Chinese Senior Group）主要服務那些漂洋過海，來加國探親和定居的老人們。那些年過花甲的老人，離開了熟悉的生活環境，遠離故鄉、親友，有的甚至捨棄事業，來到楓葉之國加拿大，開始了人生新的歷程。但面對陌生的語言和環境時，他們茫然四顧、無所適從。加上不少老年人在異國他鄉，失去了經濟和社交的自顧和自主能力，一切只能依賴子女。面對這一切，缺乏心理準備的老年移民大多出現失落、郁悶、煩躁等情緒，有的甚至產生家庭生活不和諧等現象。“加國精英”老人社團正是為幫助這些老人，為他們提供一個相互交流、消除寂寞、開拓眼界、豐富生活而自發組織的一個老人團體。

社團的創辦者張宗琦先生出生於上海。他在中國時是某研究院總工程師，也曾擔任過上海交通大學和浙江大學的教授。但由於種種原因早早離開了故鄉，帶着复雜的心態走出了國門，踏上了歐洲大陸，為生活奔波。直到10年前，在1999年，張先生和他的妻子移民加拿大與子女團聚。他原計劃以自己專業的優勢在加拿大某大學繼續從事技術研究，但由於對工作環境的不適應以及其他一些因素，很快就放棄了這個想法。而那時的華人社區正變得生機勃勃，各種社團如雨後春筍，迅速發展。一個

偶然的機會，一位華裔女社工點燃了張先生成立老年華人團體的火種，在她的幫助下，“加國精英”老人社團（Chinese Senior Group）於2002年在北約克正式成立。

社團成立之初，只有十幾個人，而且大部分是帶着觀望和隨時離開的心態前來“做客”。面對着這種狀況，張先生並沒有退縮。他在社區內擴大聯系，加強對社團的宣傳，並提出“使別人快樂，自己也就得到了快樂，我們要做快樂的‘天使’”等口號，用豐富的節目和暖人的關愛，為每個參與其中的老人帶去歡樂，同時，也讓他們成為歡樂的制造者。在堅持不懈的努力下，這個老人組織如滾雪球般一天天壯大，並且越來越受到社會的矚目。現在，“加國精英”老人社團（Chinese Senior Group）的參與者最多時已達130人。社團的拿手好戲大合唱更是越來越受到社區的歡迎。

當華裔老人團體一誕生，中華同胞有緣相遇，一句話，一杯水都比金子更珍貴。一個微笑，一聲傾訴，讓大家熱血沸騰，激情無限。每逢佳節，老人們都會聚到一起共同慶祝。大家歡聲笑語，暢談人生，仿佛一瞬間什麼煩惱都沒有了。面對着新的朋友，新的環境，再沒了身處異國他鄉孤獨無助的那份感覺，再沒了茫然四顧、不知所措的那種驚惶……

然而，隨着社團的逐漸成長，種種問題也開始浮出水面。首先就是經費問題。由於這個老人團體是一個無收入組織，因此只能靠着各種公司的贊助而勉強支撐着。但是這種經濟來源並不穩定，所以在最困難時，連老人們去外演出的車票都成問題。其次，張先生還要為各位老人們外出的安全而操勞，為活動場地等問題奔波。在各種困難的情況下，張先生和社團的老人們加強團結協作，齊心協力，發揚艱苦奮鬥精神，不講求任何物質條件，只求相聚和交流。在這樣一個目標下，張先生和他的社團以頑強不屈的精神發展和生存至今。

張先生不僅通過這個團體幫助了許多老人們，他也用自己的實際行動，為老人排憂解難。由於張先生可以講英語，因此經常充當翻譯的角色，幫助解決很多老人對外的交流問題，甚至幫他們前去政府部門辦理證件等。雖然張先生已經拿到了老年金，但是為了幫助更多的老年移民早日擺脫窘迫的經濟狀態，他主動投身到幫助老人們爭取福利的活動之中。不久前，張先生與其他義工們代表華裔與南亞裔、非洲裔和西班牙裔組成的移民宣傳網絡（ISAN），請國會議員提交萬人簽名，呼籲聯邦政府修改有關養老金（OAS)和收入補助保障(GIS)相關法律，同時要求在住房和交通方面為老人們提供更多福利.....

就這樣， 張宗琦先生在創辦和組織老人社團的過程中，用無私的奉獻為大家帶來快樂。放眼看去， 在我們華裔社區裏，還有許多像張先生這樣的人士，用他們的熱情和才智，在這一片新天地裏，幫人們共同創造美好生活。

作者簡介

劉溪小姐，2004年與家人移民加拿大，當時只有11歲，剛上完小學5年級。劉溪從小喜愛中國傳統與文化，自幼年便開始學習古箏。移民到加拿大後，她沒有放棄對中國文化的喜愛，在身為小學教師的媽媽的幫助和指導下，一直堅持學習和使用中文。劉溪目前是一名高中生，在學校裏也有很多同樣對中國文化有興趣的朋友們。她覺得她是中國人是一件很值得驕傲的事情。

A Passionate Heart for Seniors

——The Founder of the Chinese Seniors Group, Mr. John Zhang

Lucy Liu

Canada has become a second home for a growing number of Chinese immigrants. Many Chinese community groups that provide different services to meet the needs of newcomers have become well established. Behind the success stories are the founders of these community groups that have been working hard, consistently and persistently, to help Chinese immigrants.

The Chinese Seniors Group is one of the many community groups that help Chinese seniors who have come to Canada for a visit or family reunification. Many of these seniors have chosen to leave behind their familiar hometown, peers and associations in order to live with their children in Canada. The common barriers preventing these seniors from having a high quality of life in this new country are the language differences and the new environment. Due to the lack of financial independence and mobility to attend social activities, these seniors' emotional needs are often not being met. In addition, they struggle with depression, frustration and domestic issues that they might never have had to deal with in China. The goal of the Chinese Seniors Group is to help those immigrant seniors build up a healthy life through gatherings, broadening their experiences in Canada, and reducing the impact of old age and loneliness

John Zhang, the founder of the Chinese Seniors Group, was born in a traditional family in Shanghai, China. Before coming to Canada, he was an engineer for an institute and a professor at Shanghai Jiao Tong University and Zhejiang University. With mixed feelings about his home country, Zhang left China and started a new life in Europe. Having worked hard to make ends meet for ten years, he immigrated to Canada with his wife in 1999, reuniting with his adult children. Unable to adapt to the new living and working environment, Zhang's dream of having a career in his profession was soon put off. Meanwhile, the Chinese community was blossoming with different community groups forming to help newcomers. With help from a social worker, Zhang decided to start up his own group to help Chinese seniors. Founded in 2002, the Chinese Seniors Group has conducted lots of activities in North York and in the GTA.

At first, not everyone visited the office to show support for Zhang and his seniors group.

Only a dozen people came and they were not yet fully convinced of the project, Zhang was not discouraged by the lack of response. He broadened his contacts in the community by promoting the work of the Chinese Seniors Group as a long-term project to help bring people happiness, and encourage members to enjoy their blessing by offering to help each other. With the persistence that Zhang has always demonstrated , the group has expanded and enhanced its social role significantly. Now, the group has grown to more than 130 members. The choir is one of the most popular programs the Group has organized.

The saying that "A glass of water is more precious than gold when destiny brings us together" is a belief that the Chinese Seniors Group holds. Meeting new friends who share the same culture and traditions as they do, senior members volunteer and participate at every traditional cultural event. They no longer suffer from the emotional attacks of loneliness and frustration to which they once were so vulnerable .

Running a non-for-profit organization without any funding is not easy. Supported by limited donations, Zhang is constantly facing financial difficulties. At times it is a challenge for him to even cover the transportation costs for seniors who have to travel for a performance. Personal safety and event locations are also concerns Zhang has to deal with. Despite limited resources, the group has not stopped operating and even now continues to flourish. Thanks to the relentless pursuit of excellence, supported by the strong teamwork spirit, the group is well recognized in the community.

Not only does Zhang help seniors by organizing his group, but he also offers personal support to group members. Since he is able to speak English, he acts as a interpreter at many government-related events for seniors. Recently, Zhang, and other volunteers from the Immigration Seniors Advocacy Network (ISAN), with representatives from the Chinese, South Asian, African and Spanish communities, worked collaboratively to send ten thousand signatures to urge the Federal government to change its policies of OAS (Old Age Security) and GIS (Guaranteed Income Supplement) and help with their housing and transportation needs.

By running the Chinese Seniors Group, Zhang brings happiness to a community with his selfless devotion. There are many people like Mr. Zhang in the Chinese community who, with their enthusiasm and talent, can help others to create a better life in Canada.

Author Biography:

Lucy Liu came to Canada in 2004 with her family, when she was only 11 years old and had just finished grade 5. She has always been very interested in Chinese culture, and that was why she started playing Chinese Piano at a very young age. After moving to Canada with her family, Lucy did not give up her interest in Chinese culture. With help from her mother, who was a teacher in China, she continues her use of the Chinese language. Lucy is now a high school student and she has many friends who are also very interested in Chinese culture. She is really proud to be Chinese!

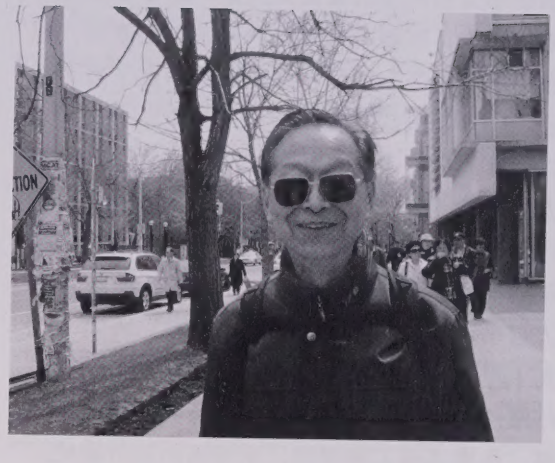
大道為公行無輟，桑榆未晚霞滿天
——記優秀義工羅鐵民先生

聶邦馨

在我們《話說唐人街》的項目中， 有一位精神矍鑠的老先生總是邁著輕快的步伐主動忙前忙後、為大家默默服務着，他就是羅鐵民。從1991年移居加拿大至今，羅老十八年來始終熱情飽滿地投入到社區義務工作中，為耆老和其它弱勢群體提供服務，實踐着自己“天下為公”的人生理想。

出生於上世紀三十年代的羅先生，於1991年冬天，穿越過敝衣疏食和備受壓抑的歲月，他最終來到加拿大與親人團聚。加國宜人的環境和包容多元的文化氛圍給他留下了深刻的印象，也激發了他參與社會工作的熱情。

為了找到展開新生活的突破口，登陸不久之後，羅先生就在華人教會做起了義工，主要負責教會活動的後勤工作。從團契活動安排、會場布置和維護到煮茶燒飯，他不但盡心盡責地完成份內的事並時常幫別人分擔工作，就這樣漸漸為大家所熟知，成為他們當中不可或缺的一員。後來經教會朋友介紹，他又先後加入了頤康老年人護理中心和聖保羅中心的義工隊伍。老當益壯的他，就這樣不亦樂乎地忙活開來。如今，他已在頤康中心義務堅持服務愈十五年，依舊樂此不疲。他說，年輕義工由於工作和學習的關系既沒有固定的服務時間也不能隨叫隨到，而年長的義工時間固定，而且更有經驗，知道如何體貼、照顧服務對象，所以熱心的年長義工和社區服務中心之間存在著一種互幫互助的關系，這是他堅持工作的原因和



動力之一。

1997年，羅先生入住老人公寓，一年之後被推選為住客代表，作為老年人和房屋公司之間溝通的橋梁。但他在公寓裏還有另一個稱呼，叫做“萬能佬倌”，因為樓裏無論發生什麼樣的大小事宜，大家的第一個反應就是找他幫忙。深夜下水道堵塞，他趕來疏通，淩晨水管爆裂，他奮戰在“抗洪”第一線。小到處理鞋子脫膠脫線，大到修理家電，“萬能佬倌”不分晝夜，幾乎隨傳隨到，連其他族裔的租客也來找他幫忙，語言不通，就用手比劃，讓真正的公寓管理員都自嘆不如。由於把時間都奉獻給了他人，羅老常常無暇料理自己的家務和日常生活。有些人感到不理解：一個普普通通的平民百姓，已是古稀之年，為什麼對義務工作如此執著？

原來，羅老對當義工有着自己的追求。

羅老早年跟隨外婆在家鄉的農村生活。外婆雖然識字不多，但她善良淳樸的品格和樂於助人的言傳身教，對羅老的人生觀產生了重要的影響。時至今日，每當羅老做義工時，都依然能感受到外婆的督促與鼓勵，給予他堅持不懈的力量。年輕時代接受的傳統中國教育，也讓“天下為公”四個字深深地烙印在了羅老的心上。“不獨親其親，不獨子其子”“老吾老以及其人之老，幼吾幼以及其人之幼”是他待人的信念，也是他所憧憬的美好社會。

羅老成長在“以階級鬥爭為綱”的年代。年輕時，他勇於承擔新任務，接受挑戰，努力自學，超越學歷以適應工作需要。作為一個高中畢業生、上山下鄉的鉗工學徒，他鉆研一年最終為工廠設計出新產品；專業機械需要改進，他到其他工廠學習，求得舊的設計圖紙，重新設計；公司創辦中等專業學校，他被臨時聘任為教員，在學生中受到的好評甚至超過全職教員……可是由於家庭背景的緣故，他處處受到壓制，在勤勤懇懇地工作了二十多年之後，依然是一個臨時工，最終被辭退，回家待業。來到加國之後，羅老終於可以從壓抑中釋放出來，開始新的生活。他全身心地投入到義務工作中去，幫助老年人脫離孤獨單調的生活，在奉獻社會的過程中重拾自己的價值。

在羅老看來，做義工最重要的意義在於幫助建設一個活躍、健康的社區，並有助於提升華人形象。近年來，隨著移民人口的增多，華人已經成為加拿大社會不可忽視的一股力量，對加國各方面的發展都做出了不可磨滅的貢獻。但羅老在做義工的過程中，仍然遇見不少對華人的歧視和排擠事件，讓他感到華人在許多方面並沒有和西人取得真正的平等。在他居住的老人公寓裏，就曾經有一個西人出言不遜，說大廈裏“中國豬太多，我得搬走”。近幾年一再發生的襲擊華裔事件和公開貶低華裔的言論，也都說明某些西人的腦海裏已經深深打上了十九世紀西方侵略者對中國人的烙印，一時間難以消除。羅老自知不懂英文也沒學過法律，不可能站在法庭或國會裏為爭取華人的平等與權利進行辯論，但他相信每個人都有自己的參與方式，而他所能做的就是通過做義工把自己串聯於華人之中，和大家攜手團結起來，為建設華人社區、建設加拿大出一份力。

長期獨居且曾經體弱多病的羅老自從做義工之後一直堅持騎自行車去工作，車壞了就步行前往。騎車和步行對老年人是最好的鍛煉，加上羅老一心為公、樂在其中的心態，讓他變得像年輕人一樣步履輕捷，精力充沛。華人的力量在成長，像羅先生一樣老當益壯的義工也會越來越多。他們雖然無法像年輕人一樣在職場拼殺，卻是家庭和社區重要的後勤力量。他們發揚為公奉獻的精神，積極融身社會、回報社會，在維護和活躍社區活動中各盡其能，孤獨老人也因此變得不再孤獨。若問“與君俱老矣，自問老何如”，“莫道桑榆晚，爲霞尚滿天”定是他們共同的回答。

作者簡介：

聶邦馨，女，2007年自中國大陸來加留學，現就讀於懷雅遜大學，2009年夏參與平權會多倫多分會唐人街項目青年組活動。

Volunteer, Mr. Stephen Luo, Brightens the Lives of Senior in Their Sunset Years

Bonnie Nie

In our project "Chinatown Story", there is a hale senior gentleman who always marches with brisk steps, is constantly motivated to be busy, here and there, and silently works for everyone. His name is Mr. Stephen (Tie Min) Luo. After immigrating to Canada in 1991, respected Mr. Luo has warmly and fully invested himself in community volunteer services for the last eighteen years, serving seniors and other vulnerable groups, so as to fulfill his lifelong ideal of doing "things for the people".

Born in the 1930's, Mr. Luo eventually united with family members in the winter of 1991 after suffering through frugal years of rags and hunger. Canada's pleasant environment and inclusive multicultural atmosphere impressed him deeply and also sparked his passion to participate in community work.

In order to find a breakthrough to start a new life, Mr. Luo started volunteering in a Chinese church soon after his arrival, and was mainly responsible for organizing logistics for church activities. From arranging fellowship activities, decorating and setting up a location, to boiling tea and cooking rice, he wholeheartedly completed his tasks and always helped others with their workload. He gradually became well known by everybody and became one of the church's indispensable members. After friends' referrals from churches, he later joined the volunteer team at Yee Hong Geriatric Care and St. Paul Centre, in Scarborough. That's how this hearty gentleman has happily lived his life. He has been volunteering at Yee Hong Centre for more than fifteen years and has loved every minute of it. He has said that young volunteers cannot commit to a fixed schedule nor be on call because of their work and study. But senior volunteers can have a fixed time to serve and be more experienced. They know how to care for the people they are serving. So, there is a relationship of mutual benefit between enthusiastic senior volunteers and community service centres. This is one of the reasons he insists on working.

In 1997, Mr. Luo moved into a senior's apartment and was elected as a tenant representative, acting as a communication bridge between seniors and Toronto Community Housing Company for a year. He gained the nickname "Jack of all trades" in the senior's apartment because he was the first one people would approach when they needed help, regardless of whether it was for a big or a small issue in the building. He would hurry to dredge the sewer and was on the frontlines to fight against flooding when the pipes burst at midnight. This

"Jack of all trades" was on-call day and night to fix trivial things like loose rubber soles or thread of shoes or big items like repairing electrical appliances. Even other ethnic tenants also came for help; hand gestures are used to overcome language barriers. Since his time is usually devoted to others, Mr. Luo often has no time to handle his own housekeeping and daily life. Some people find this difficult to understand: why would an average seventy-year-old guy be so committed to do volunteer work? But Mr. Luo has his own pursuits when volunteering.

Mr. Luo lived with his grandmother in a native farm village when he was young. Even though his grandmother was not very educated, her good heart, honest character and deeds and words of helping others had an important impact towards senior Luo's philosophy in life.

Even till this day, whenever he works as a volunteer, he can still feel the urge and encouragement of his grandmother, which in turn gives him the strength to persevere.

The traditional Chinese education he received when he was young also seared the four words "things for the people", deeply in his heart. "One can't just treat his own family and children as the only family and children" and "Seniors should enjoy their golden years and young kids should be protected by society" are Mr. Luo's beliefs when he helps people, and the beautiful society he longs for.

Mr. Luo grew up in the era of "Class struggle as the key link". When he was young, he was brave in taking on new tasks, accepting challenges, pushing himself and surpassing qualifications for job requirements. As a senior high school graduate, he went to the countryside to work as a fitter apprentice and then spent a year studying, and finally designed a new product for the factory. He then went to another factory that required someone to improve their professional mechanical equipment. Luo requested a draft of the old design and was able to redesign an improved version. When that company set up a medium professional school, he stayed temporarily as an instructor, and received praises from students that surpassed those received by the full-time instructors.

Because of his family background, he was not able to get ahead. After working hard for more than twenty years, he was still a temporary worker and was finally dismissed and sent back home to wait for assignment. After arriving in Canada, senior Luo was free from what had been holding him back and was ready to begin a new life. He wholeheartedly invested his time in volunteering work, which helped seniors get out of their boring and lonely lives. Meanwhile, he regained his self-worth through his contributions to society.

To Mr. Luo, the key factor driving his volunteerism is to help build a vibrant and healthy community and improve the image of the Chinese community. In recent years, as the immigrant population has increased, the Chinese have become a force which can't be ignored in Canadian society, as they have made indelible contributions to different aspects of development in Canada. But senior Luo still comes across so many incidences

of discrimination and exclusion against the Chinese during the process of volunteering and he feels that Chinese have not achieved, in reality, the same equal status as other Canadians in many other areas. For example, there was a Canadian who was disrespectful in the senior apartment where Luo lives that said that there were "Too many Chinese pigs, I have to move out." In recent years, there have been concurrent incidences of assault and open belittling speech against ethnic Chinese. It seems that 19th century western invaders have already seared a stigma inside the heads of some westerners, and it is difficult to eliminate this within a short time frame. Luo knows that, because he doesn't speak fluent English, nor does he study law, it's impossible for him to stand up in the court or parliament to debate and fight for Chinese equality and rights. But he believes everyone has his or her own way of participating; what Luo can do is connect himself with other Chinese people, through volunteering, in order to contribute to the building of the Chinese community and Canada, by holding hands and uniting with everyone.

Although he lives on his own, and at one time was frail, Mr. Luo has insisted on riding his bicycle, ever since he started volunteering. If the bike breaks down, he walks. Bicycling and walking are the best forms of exercise for seniors. In addition to exercising, he wholeheartedly works for the public and enjoys his volunteer work, and this makes him as spry and vigorous as a younger person. As the power of the Chinese grows, there will be more volunteers who are as strong and

healthy as Mr. Luo. Even though they may not be able to fight in the career world like younger people, they are an important logistical force for families and the community. If seniors do their best by carrying forward the spirit of dedication to the public, positively integrating into and returning the favour to society, and maintaining and participating in community activities, they will not be lonely anymore. If asked the question, "I am getting old, as are you, so why should we care?", the answer should be "As dusk takes over the sunset, pale red clouds still beautify the sky."

Author Biography:

Ms. Bonnie Nie came from Mainland China as an international student in 2007. Now she is studying at Ryerson University. She is a member of CCNCTO's youth group, Rice Up.

在社區活動中歡度我的晚年

一個老年華人的自述

鄧秀珍

我是2004年2月由中國天津來加拿大的。當時的多倫多，仍然大雪紛飛，到處白茫茫一片。在這個陌生的國度裏，初來乍到的我，面對着滿世界的洋人、洋文和洋腔，頓時迷失了方向，離開女兒的陪伴，簡直寸步難行。而拖家帶口的女兒女婿為了生計而不得不奔波在學習和工作之間，我大部分時間只能悶在家裏，除了翻中文報紙就是看國內帶來的連續劇。生活方式也不一樣，飲食上不是面包就是牛奶，人與人之間交往也不像國內那樣密切，沒過多久，單調、無聊的感覺便使我心情變得煩躁郁悶，恨不得馬上就回到國內那熟悉的故土。

後來在接送外孫上學的路上結識了一些華人鄰居，他們告訴我，其實在這裏，有很多社團和機構為老人們提供各種各樣的服務與活動，他們的大門向所有的老人打開，只要你參加，就會受到歡迎。抱着試試看的心情，我開始走進當地的社區。

我首先參加的是南河谷健康中心的老人合唱團，在這裏聚集了來自天南海北的中國人。大家一見如故，操著不同的方言卻聊得那樣開心。老師也是中國人，教的是中文歌，首先學《漁光曲》，接著是《藍花草》，伴著優美的琴聲大家放聲歌唱，兩個小時很快就過去了。後來，每個人都上臺表演了一首自己心愛的歌曲。我唱的是“草原之夜”，很受大家歡迎。

接著，我又參加了“婦女大使”項目的活動。通過每月一次的活動，我知道了加拿大對家庭暴力的定義和處理方法，了解到如何運用法律武器保護自己的權益，以及在需要時如何去尋求社區和社會的幫助和支持。而由專業人士講授的婦女、嬰幼兒保健等知識，更使包括我在內的一班姐妹受益匪淺。大家在項目活動結束時，都依依不舍，至今彼此還保持聯絡。

婦女健康中心組織的老年太極班和瑜伽班也讓我和朋友樂在其中。教太極的韓老太來自上海，雖然八十多歲了，但身體健壯，腰板挺直，走起路來飛快。她教得耐心，大家學得認真，很快就學會了太極拳二十四式。瑜伽班的老師是一個外國人，雖然語言不通，但是通過模仿動作，我們也很快掌握了瑜伽的要領。後來，即使“洋老師”不在，我們也可以自己練習了。通過這兩項運動，大家不僅融洽了感情，我原有的腰腿病也得到不同程度緩解。

在加拿大生活，語言不通真是很不方便。於是，我報名參加了由奕瑞堂組織的英語班和廣東話班，每周各一次。由於班上許多同學年歲已高，學習新語言困難很大。但是，在老師極其耐心的逐字逐句的教授之下，我們刻苦努力，堅持不懈，逐漸掌握了一些簡單的英語常用句，學會了問路、買票、搭車、購物等等。現在我不用女兒陪同，也能去各處學習和參加活動了。廣東話方面，也進步不小，我已經能夠用簡單的粵語和鄰居拉拉家常了。

中國人飲食講究花樣與菜式，要求色香味俱全。可加拿大人更注重的是營養均衡。我在

參加了協群社區組織的一系列營養健康學習班後，了解到許多食品營養保健的知識和進食量的概念，知道了不同年齡的人要有不同的營養均衡量；明白了要想身體健康,就要飲食得當，無論兒童、成人還是老人，都應遠離高脂、高鹽和高糖，而應盡量多吃富含纖維的食品等等。從此我每天給家人做飯菜時都很注意營養的搭配，力求使家人在吃得好的基礎上，吃得更健康。他們健康了，才能好好工作，為社會和家庭多做貢獻。

每逢佳節倍思親，奕瑞堂每到年節，都會組織老人搞慶祝活動。大家在一起自己動手包餃子，包粽子，做家鄉的飯菜和小吃，做好後邊吃邊表演自己學來的歌曲和舞蹈，還做一些有益老年人的遊戲，如托兵乓球走、頂碗走等，歡聲笑語好不熱鬧！我被感染着，情不自禁地唱起自己熟悉的歌謠，歌聲表達着內心的快樂，也疏解着我對故鄉親人的思念之情。

參加社區活動，我不僅是受益者，還是參與者（義工）。每次活動我都提前趕到，幫助布置會場、端茶送水，事後又整理桌椅、打掃衛生等。我是老師的好助手，也是學生們的服務員。2008年聖誕節和2009年春節，健康中心舉辦盛大的慶祝活動，邀請各族裔人士參加，大家歡聚一堂，紛紛表演各具特色的民族歌舞，享受着各自帶來的拿手好菜。我作為義工，不僅準備了色、香、味俱全的中國飯菜，還用了大半天的時間為大家包餃子、煮餃子，從早上忙到下午，結果外國朋友們吃得直豎大拇指，甚至末了還把這些飯菜帶回去與家人分享。

一晃五年過去了，通過參加各種社區活動，我已不再有剛來時那種空虛無聊的感覺，相反，每天都很充實和忙碌，身體健康、心情愉快。在這樣一個環境優美、空氣清新的國度裏，體會着社會對老人、兒童等弱勢群體無微不至的關愛，我已經深深地喜歡上了加拿大，並且希望能夠用自己的微薄之力，為這個國家為這個社會做些什麼。我相信，就是在這樣一個相互的給予之中，我們的生活才會越來越好，充滿歡樂。

作者簡介：

鄧秀珍女士，1960年自天津師範大學數學系畢業後，曾從事教育工作4年，後轉行會計工作直至1991年退休。2004年來加拿大探親至今。

The Story of a Senior Visitor to Canada

Xiuzhen Deng

In February 2004, I came to Canada from Tianjin China to visit my children. It was winter time with a lot of white snow everywhere in Toronto. As a newcomer to a strange country, I was immediately lost in a world full of different people and different languages. I could not go anywhere without being accompanied by my daughter. But my daughter and son-in-law were busy with study and work to make a living. Most of the time, I just stayed at home, reading Chinese newspapers and watching DVDs of Chinese TV dramas. My life at that time was tedious and gloomy. I had a hard time adapting to the lifestyle in Canada. Here, bread and milk were main daily food and there was less communication among people than in China. Soon, I felt depressed and yearned to return to my homeland.

Later, I came to know some Chinese neighbors when I was picking up my grandson. They told me that there are actually a lot of community organizations and agencies providing a variety of services for seniors. All the community organizations are open to seniors and welcome those who wish to participate in the activities. With a thought of trying, I started to go to the local community organizations.

The first group I joined was the senior singing group at South Riverdale Community Health Centre. People from different parts of China

gathered there. Even with different dialects, we chatted happily like old friends. The coach was also Chinese, and he taught us Chinese songs. We learned Yuguang Qu first, and then Lanhuacao. Accompanied by the beautiful music, we sang as much as we could. Two hours passed very quickly. Everybody performed a favorite song on the stage. I sang "Caoyuanzhiye" and received a big applause.

Next, I participated in the "Women Ambassador" project. Through the monthly activities, I learned the definition of domestic violence and how to deal with it in Canada, how to use legal weapons to protect our own rights, and how to seek help and support from community and society when it is needed. Professionals brought us knowledge about women's and children's health, which benefited the women's group a lot. The group members became good friends and were

unwilling to say good bye to each other at the end of the project. We still keep in touch.

My friends and I enjoyed the Taichi and yoga class organized by the Women Health Centre. Mrs. Han, the Taichi coach, came from Shanghai. Though she is in her 80's, she stays healthy. She is physically fit, always keeps herself straight and walks fast. She taught patiently and we studied seriously. We quickly learned 24 Taichi gestures. The yoga coach was not Chinese. Despite the language barrier, we quickly mastered the essentials of yoga through imitation. Afterwards, we could practice by ourselves without "foreign coach's" presence. The two activities helped to improve the harmony among us and ease waist and leg pain.

Living in Canada, it was really inconvenient not knowing the local language. I registered for the weekly English class and Cantonese class at Dixon Hall. There were many elderly students in the class, and it was very difficult for us to learn the new language. However, the teacher taught us with a lot of patience. Word by word, sentence by sentence, we studied hard and persistently. Now, we can speak some daily English, like getting directions, riding buses, buying tickets, and taking the subway. I can go anywhere to take classes or participate in activities without my daughter's accompaniment. My Cantonese has improved too. I can chat with my neighbours using some basic Cantonese.

While Chinese people pay attention to food variety and dish pattern, Canadians focus on nutritional balance. After participating in a series of health and nutrition classes at the SEAS Centre, I gained knowledge on food nutrition and the concept of food intake. I learned that people of different ages should have different nutritional balance measurements and that a proper diet will keep us healthy. Regardless of whether you are a child, adult or elder, we all need to stay away from food containing high-fat, high salt and high sugar but to eat as much high-fiber food as we can. Since then, I have started to pay attention to nutritional balance when I cook daily meals for the family. I try to not only make the food tasty but healthier as well. With healthy bodies, my family members can make more contributions to society and family.

People missed their relatives more during Chinese festivals. The Dixon Hall Neighborhood Centre held some celebrations for seniors during these holidays. We made dumplings together, wrap sticky rice cakes, and snacks. After the meals, we performed songs and danced and played games that were fun for seniors, such as walking while holding Ping Pang balls or with bowls on our heads. The room was busy and full of laughter. I was touched and could not help but sing some familiar songs which expressed my joy and relieved my sadness of missing family members back home.

I do not only benefit from community activities, but also contribute to the community as a volunteer. Every time, I would come early to the activity room to help set up, serve tea and water, arrange tables and chairs, and clean up afterwards. I was a good assistant of the teachers and also a good waitress for students. At the 2008 Christmas and 2009 Spring Festivals, the Health Center organized some big celebrations and invited various ethnic community groups. People gathered together, performed different styles of song and dance, and enjoyed all kinds of delicious food prepared by each other. As a volunteer, I not only prepared colorful, delicious smelling and tasty Chinese food, but also spent most of the day wrapping and cooking dumplings. Everybody liked the dumplings. Thumbs up! People even took the food home to share with their families.

Five years have flown by. Thanks to the various community activities, I do not have the feeling of emptiness that I had as when I first came. On the contrary, I am happy, healthy and busy every day. I appreciate the care for the elderly, children and other vulnerable groups in every possible way in this beautiful country. I deeply love Canada and wish to contribute to the country and the society. I believe, by giving to each other, our lives will get better and better and be full of joy.

Author Biography:

Mrs. Xiuzhen Deng graduated from Tianjin Normal University as a Mathematics major in 1960. Afterwards, she worked as a teacher for 4 years. From 1964 to 1991, Mrs. Deng worked as an accountant in a manufacturing factory. She has been visiting her daughter in Canada since 2004.

漫步“唐人街”的思索

篆民

自1878年首位華人在多倫多Adelade St. 9號開設洗衣店，一個以華裔移民經營商鋪謀生和居住的社區開始有了雛形。到20世紀七、八十年代，位於Spadina St和Dundas St. 的中區唐人街已經頗具規模。隨着時代的發展，華人移民不斷湧入，唐人街也日益興盛，並擴大至大多地區其他幾個華裔聚居地，使唐人街的範圍和意義更加廣泛和深遠。唐人街百年滄桑，留下了辛酸，留下了故事，也留下了華人移民“求生存－謀合法地位－發展貢獻”的年輪。

今天漫步唐人街，那林立的商鋪、餐館，漢英對照的街牌……充滿了華夏文明的色彩，也表達了華裔移民的訴求，使人感到“唐人街”三個字已超越了商業街、社區的範疇而形成華裔移民的一個標誌，一個符號。無可爭辯，唐人街的歷史已成為加拿大歷史的一個部分，華人移民的貢獻已為主流社會所認可。

往事如煙，不堪回首。在華人移民條件日益改善的當下，仍留有許多遺憾。華人移民原有的學歷、履歷不被認可，尤其在主流社會的話語權仍然很低。這種種現象困惑着我們，也引發我們的叩問與思索。

加拿大是一個民主政體的國家，民主、自由和平等是它的核心價值理念，同時它又是一個提倡多元文化政策的移民國家。移民加拿大是大多數華人移民的鄭重選擇，移民都希望在這片沃土上實現自己更高的價值。“我愛加拿大，加拿大是我家”應當是我們的心聲，表明在這裏，你將展開新的夢想。尤其華裔移民傳

承着華夏民族勤勞智慧、熱愛生活的品質，而我們文化中“禮為先、和為貴”的精義則體現胸懷兼容、彰顯正義、倡導和諧的精神。這種價值觀與平等、自由、博愛和民主的普世價值是一致的，和加國主流社會的價值觀也是一致的。

綜觀這三十年世界最大的變化是全球經濟一體化，強力發展的高科技和世界性的生產合作已碾平了障礙。世界變平了。這種現象也促使世界各國、各民族之間的文化交流走向一個新的相融互補的時期。而加拿大當今的多元文化政策無疑開了先河。實施多元文化政策的加國使不同族群結合在一起，使大家在共同的使命推動下，和諧相處共建家園。這種社會架構無疑為所有的移民族群進入主流社會搭建了平臺。實際上唐人街的歷程也表現出華人移民逐步走向主流社會的過程。當然，完全融入主流社會之路是漫長而崎嶇的，平臺並不意味着平坦，這是辯證的，但這終究是我們實現加拿大夢的渴望。

應當指出，多元文化政策是在國家制度基礎上的政策。它詮釋的是認同個性，更強調共處相融。所以華裔移民認同自己的加拿大身份是融入主流社會的前提。只有確認自己是華裔加拿大人，才可能從意識上擺脫邊緣狀態，才會有一種釋然的心態去擁抱這個社會。

融入主流社會既然是我們的渴望，我們就應付諸實踐。首先我們必須在各種場合表現出我們民族樂於奉獻、樂於助人、熱愛自由、和諧的精神風貌，表現華夏文明博大精深的文化形態。其次，融入主流社會，華裔社區團體應當積極地與其它族群溝通與交流，對社會共同關心的民生，民權事項進行探討，在國家制度和政策的框架下形成共鳴，發出我們的聲音。第三，融入主流社會，華裔移民應當積極履行自己公民義務和權利，積極參與本地選舉，從多方面表達自己的政治訴求和意願，體現自己的意志，贏得尊重。第四，融入主流社會，華裔移民應當進一步發揮我們的智慧和經濟能量，為加拿大社會發展作出貢獻。

漫步“唐人街”，猶如置身於華裔同胞的溫暖中，這種溫暖同樣也應該來自主流社會；來自整個加拿大社會。

A Stroll in Chinatown

Anonymous

From the first Chinese laundry store on 9 Adelaide Street in 1978, grew a community of immigrants earning their livelihood in Toronto. By the 1970s and'80s, downtown Chinatown, with Dundas and Spadina as its axis, was already well developed. As decades passed and immigrants poured in, Chinatown blossomed. Other GTA Chinese communities took root, expanding Chinatown's physical borders and what it means to the diaspora. The history of Chinese Canadians in Canada is like a tree's growth rings, it is etched with hardship and grief, with the stories of those who lived here and their quest to survive, to win legal rights, to prosper and contribute to society.

Strolling through Chinatown today, the thickset stores, restaurants and bilingual street signs are full of the character of Chinese immigrants, and of their search for recognition. You get the sense that the word "Chinatown" has taken on meaning beyond that of a commercial street, that for immigrants it's an emblem, a sign. Chinatown's history is undeniably interwoven with Canadian history, and mainstream society has recognized Chinese immigrants' contributions.

The past can be as hazy and unpleasant as smoke. Though the lives of new settlers have vastly improved, many regrets remain. The immigrants' educational and professional credentials aren't recognized. We still can't raise our voices and be heard. This state of affairs confounds us, driving us to question and seek out its source.

Canada is a country based on democracy. Democracy, liberty, and equality are its core values, and at the same time Canada is a multicultural nation, a nation of immigrants. Moving here is a big decision for most immigrants, who want to realize their highest potential in their adopted land. Canada is home, a place to start dreaming afresh, especially for immigrants imbued with qualities that the Chinese value: hard work, intelligence, a love of life, the spirit of justice and tolerance. These values are in line with the values of a free, equal and democratic society, and with Canadian society.

Looking back, the biggest change in the past thirty years is economic globalization, where high technology and global industrial cooperation has smoothed out obstacles. The world has turned flat. These advances also promote a new era of warming relationships and cultural exchange among the world's different countries and peoples. Canada's multicultural policy is without doubt a pioneer, a practice that gathers various cultures under one cause, to build our country. This structure has given a platform for immigrants from all over the world, and Chinatown's history shows how Chinese immigrants walk step by step towards mainstream society. Of course, the road to

integration is not smooth, and one can argue that an equal opportunity doesn't mean equality, but it remains our Canadian dream.

It must be said, multiculturalism is a basis of national policy. It recognizes individuality, but emphasizes living together in peace. So, Chinese immigrants must realize that their Canadian identity is a prerequisite for entering mainstream society. Only when they see themselves as Chinese-Canadian can they discard their feelings of being marginalized and be able to embrace this society with a light heart.

If it's our dream to enter the mainstream society, we should put our words into practice.

First, we must show the spirit of our culture, our love of freedom, and service to others.

The next step is to reach out to other ethnic groups—to those who also care about building a community, about civil rights—to engage them in discussions and, together, make our voices heard on matters of national policy.

Thirdly, Chinese Canadians should exercise their voting rights and responsibilities, and express their views and political will.

Finally, we should further employ our intelligence and economic capacity to contribute to the development of Canadian society.

Strolling through Chinatown is like immersing myself in the warmth of fellow Chinese immigrants. I hope that we can find the same warmth among the wider society of Canada.

該出聲時就出聲

廉秦晉

這次參加由平權會組織的《話說唐人街》項目的學習研討，了解了華人在加拿大的歷史，知道了早期來加的華人是被歧視、被排斥和受到極不公正待遇的族群。深深地感覺到，今天的華人移民社會地位有了提高，有了選舉權，能享受與其他族裔一樣平等的一些權益，一方面是社會的進步，多元文化被立為加拿大國策，人權和自由憲章成為加國憲法的一部分，我們在法律上得到了保護；另一方面，是華人移民經過長期抗爭，付出巨大代價換來的。眾所周知的CTV電視臺W5節目的錯誤報道及道歉，加國政府對人頭稅的平反，都充分說明：要想平等，只有據理力爭。我們一定要在法律允許的情況下，該爭的要爭，該出聲時要出聲，不能等待別人的恩賜。

今天，法律條文上公開的歧視看不到了，但在我們現實生活中，歧視與偏見依然存在。它對於我們有色族裔來說，是有形無形的絆腳石，使我們可能會遭到語言侮辱，人身攻擊，或無端被懷疑猜忌。如：華人找專業工作難，不少人所學非所用，大材小用，造成人才浪費。即使有工作也同工不同酬。一些公司解僱員工時，華人和其他少數族裔總是首當其沖，致使相當多的華人移民生活在貧困線下。不久前在安省某小鎮的一所中學裏，一個白人學生把一位韓裔加籍學生當成是華裔，用歧視性的語言侮辱他並先行動手打人。這位學生在忍無可忍的情況下左拳一擊，將白人學生鼻骨打斷。結果學校卻因此要開除他，警察也要處理他。此事引起全校400多名學生罷課抗議，認為是那位白人學生首先挑釁，而學校和警方的處理不當。最後，在這名學生家長和相關社團及維權機構的大聲疾呼，在社會各界的共同關注之下，校方和警方不得不撤回原先的決定，

使這位學生又回到課堂。這個事件說明盡管種族歧視在法律上已是歷史垃圾，但它依然深藏在某些人的思想深處，並在有形和無形之中時有表露。面對歧視性的語言和行為，要敢於反抗，敢於出聲。畢竟加拿大絕大多數人，起碼大多數年輕人是支持正義反對歧視的。

為什麼在今天社會已發展到信息時代，種族歧視依然存在？究其原因，它是歷史的產物。其實人類的起源相同，只是由於在不同地區長期定居，受到不同的外部條件影響而形成不同的人種、不同膚色和不同的習俗，並由此而產生不同的行為準則和信念。產生這些準則和信念的人，一般都會固執地認為自己是優秀的人種或族裔，排斥其他人種或族裔，甚至用誹謗、鬥毆、戰爭、法律、宗教等手段，自覺不自覺地維護這些準則，並以此維護自己的利益。這就是直到現在一些人因膚色歧視別人，或受到極不公平對待的根源。

歧視的發生還與物質豐富程度及社會文明相關，它會隨歷史的變遷而變化。法律上的歧視經過不屈鬥爭可以被廢除，但要根除人們心靈深處的歧視，那將是漫長而艱巨的，甚至需要幾代人的不懈努力。

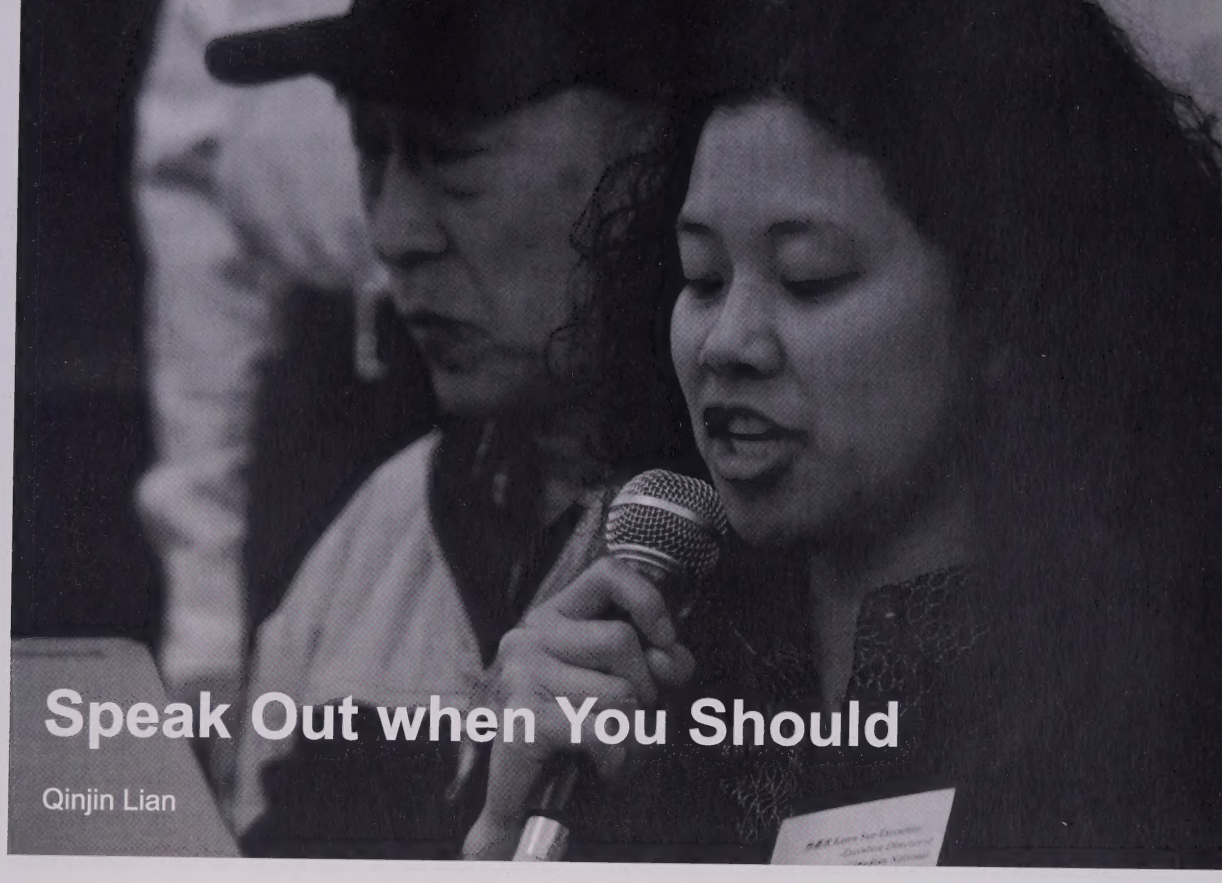
對於歧視，我們應該發現苗頭就合理合法地、有理有據地、有策略、有手段地發出自己的聲音。不發聲，別人怎會知道我們的感受？發聲的目的，不是無理取鬧，而是為了使我們的人格受到尊重，正當權益受到保護，防止類似的情況再度發生。

過去華人受歧視，是因為中國貧窮落後，國際地位低下。現在中國強大了，在國際事務中起着舉足輕重的作用，華人仍會被歧視，原因是多方面的。檢討起來，我們自身的一些不良習俗如隨地吐痰，不顧場合高聲喧嘩，不團結，不積極參政議政等，都應徹底摒棄。“入鄉隨俗”， 我們應該不斷提高我們自身的素質，學習外族裔文明的習俗。只有自尊自重才會不被人歧視。我們不願受歧視，同時也不應該歧視他人和其它族裔。消除歧視應從我做起，起碼要“己所不欲勿施於人”。

我們既然來到了加拿大，就要熱愛這個國家。無論是什麼背景的移民，無論是什麼膚色，各族裔之間都要互相尊重，和諧相處，自覺遵紀守法，不卑不亢，自立自強。華人要不斷提高自己的經濟地位和政治地位，積極參政議政，與各族裔攜手並肩，為建設美好的加拿大，貢獻自己的力量。

作者簡介：

廉秦晉女士，1964年參加工廠工作。2001年自中國大陸移居多倫多。



Speak Out when You Should

Qinjin Lian

When I participated in this project organized by the Chinese Canadian National Council Toronto Chapter My Chinatown, I came to understand the history of the Chinese in Canada, and learned that early Chinese immigrants had been discriminated against, excluded and treated most unfairly. I then deeply felt that the present day Chinese immigrant' s social status has improved, with the privilege of voting and enjoying the same rights and privileges as other ethnic groups.

On one hand, this is due to the progress of our society, where multiculturalism has been established as a national policy, and human rights and freedoms included as a part of the Canadian Charter of Rights and Freedoms. Through this, we are legislatively protected. On the other hand, it was the early Chinese immigrants who had endured long struggles and paid a price in exchange for these rights.

It became widely known to us that the W5 Program had incorrectly reported that Asian students were taking over university campuses. The CTV Station later apologized for this error. In 2006, the Canadian Government apologized to

Chinese Canadians for the historic discrimination caused by the Chinese Head-Tax legislation. This event demonstrates that we need to use facts to fight our battle, if we want equality. We must do so under the provision of the legislation, fight when we should, speak out when we should, and not submit to others.

Today, we do not see discrimination in any public legal documents, but in reality, discrimination and prejudice still exist. We, as members of a racialized community, face numerous inconspicuous barriers which may cause us to experience verbal insults, personal attacks, or skepticism and unreasonable doubts. For example, it is difficult for foreign trained Chinese to obtain professional jobs, many of whom are working in areas where their skills and knowledge are not used to their full potential. This causes great skills to be minimally used, and is a waste of skilled labour. Even if foreign trained Chinese professionals are employed, they may be paid less for the same work as local people. In some companies, when employees are laid off, it is often the minority groups that are laid off first. Consequently, there are a significant number of Chinese immigrants living under the poverty line.

Another case of discrimination occurred not long ago, in a small town in Ontario. A white high school student mistook a Korean Canadian student as an ethnic Chinese, and used discriminatory language to insult him and then proceeded to beat him. In this unbearable situation, the Korean student punched the white student, and broke his nose. The Korean student was subsequently expelled by the school, and this was followed by police action. This incident aroused anger in the school and over 400 students skipped classes to protest this incident. Their belief was that the white student initiated the fight, and the Korean student' s punishment was mismanaged by the school and the police. Subsequently, the parents of the Korean student, along with socially-concerned groups and agencies, voiced their concerns together. Under joint scrutiny by various community groups, the school and police had to revoke their previous decision and allowed the Korean student to return to school. This incident clearly shows that even though racial discrimination has been addressed legislatively over time, it is still deeply rooted in the minds of some people. At times, racial discrimination is manifested in their behaviour, consciously or unconsciously. When facing discriminatory language or behaviour, we have to be brave enough to speak out. Indeed, the majority of Canadians and young people support human rights and confront discrimination.

Why is it then, that in today's society of technological advances that racial discrimination still exists? An analysis of racial discrimination reveals that there is a historical basis. In fact, the origin of all human development is the same. The only difference is that people settled in different regions for long periods of time, and were influenced by their surrounding environmental factors. This formed different races, skin colours, and customs, as well as creating different standards

of behaviour and beliefs. Those who had created these standards firmly believed that their own group was the most prestigious of the human kind or human race, and thus rejected other kinds or races. They even slandered, fought, and held legal and religious beliefs in such a manner, consciously or unconsciously, so as to protect their standards and their own interests. This is the origin of discrimination due to differences of skin colours and has lead to the utmost of unfair treatments.

The birth of discrimination is also related to the ability to meet material needs and societal development. Discrimination also follows changes in the history of society. Legal discrimination has been abolished, as a result of unyielding battles against it. But to uproot the deep-seated discrimination in one's heart requires a long-term struggle, consisting of hard work and a few generations of continuous and strenuous effort.

To fight discrimination, as soon as we find the root problem, we should voice our opinion legally, substantially, strategically, and plan accordingly. If we do not voice our opinions, how can we let others know how we feel? The purpose of speaking out is not to arouse emotions without reason, but to be respected, our rights protected, and to prevent discriminatory incidents from happening again.

Chinese people in the past had been discriminated against because China, as a country, was poor and developing behind other countries, with a low international status. But now, China has grown strong, and has a significant impact on many international issues. But Chinese people are

still being discriminated against, for many reasons. For example, we have a few undesirable habits, such as spitting freely in public, yelling loudly without thinking about our surroundings, the lack of unity in our actions, our low participation rate in political activities, etc. These examples of poor civic behaviour have to be completely abandoned. Bearing in mind the saying "When in Rome do as the Romans do", we should unceasingly raise and refine our own personal qualities, and learn how other ethnic groups have adapted their cultural and habitual development in Canada. It is only after we respect ourselves that we will stop being discriminated against. We refuse to be discriminated against, and we should not discriminate other people and ethnic groups as well. Eliminating discrimination starts from one' s actions. At the very least, we have to "do unto others as you would have them do unto you".

As we settle in Canada, we have to love this country. Regardless of an immigrant's ethnic background or skin color, we have to respect each other and live harmoniously, respect and abide by the law of the land, learn not to despise others,

avoid being boastful, and be independent and self-supporting. We have to constantly raise our own financial status and political position, actively participate in political activities, and build a Canada that is strong and beautiful, together with other ethnic groups, by putting forth our best efforts.

Author Biography:

Mrs. Qinjin Lian worked in a factory since 1964 and immigrated to Toronto from mainland China in 2001.

發展經濟是提升在加華人地位的堅實基礎

張國毛

歷史上的民間歧視，政府排華，是造成早期在加華人社會地位低下的重要原因。以至現在華人社會地位的提高，經濟的發達，仍受其或明或暗阻撓。

百年來加國經濟迅速發展，加國華人的經濟地位、生活狀況，隨之有所提升，但與其他民族相比，還是有很大差距。相當多的華人仍在做着基層的、簡單的，甚至是沉重的體力勞動。華人的經濟實力及經濟重要性，沒有本質上的長足進步，必然影響到華人的社會地位。

華人忽略參政維權，忽視自己經濟實力的迅猛發展，光靠勤勞打工、忍耐、息事寧人、与世無爭，歷史證明這不能使華人社区產生優勢，走出劣勢。

經濟的發展帶動社會的進步，人在社會中的地位和重要性，是由他的經濟地位所決定。不管說的怎樣好聽，一個民族沒有相當的經濟實力，僅為生存而掙扎，靠社會進步的恩賜，提高自己的社會地位，那是極其緩慢和靠不住的。

加拿大是個法治社會，而且資源豐富、經濟發達。若把這兩個條件比做水，創業者就是魚，在創業中就有可能“如魚得水”。所以，在加拿大可以把創業看作是一種必試的“工作”。因而，有能力就應創業。這個能力是指知識、技能、經驗、體能及資金。

我甚至認為，只要有吃有住就先不要打工，而是創業，失敗了再打工不遲。一個人一生總有創業的想法和機會。不要輕視靈感與想法，不要膽怯。不試試身手怎知不行？

不錯，創業要資金，但真正的成功者，小錢辦大事者居多。查一查那些大企業，他們的首位創業老祖先，誰給他們準備大批資金？哪個不是小打小鬧起步？

不想成將軍的士兵不是好兵。不想創業的，就只能一輩子打工。個別打工者有可能成為企業高層，但對絕大多數人可望不可求。創業者則不同，創業一開始就自己決定自己的命運，企業做的越大，創業者的社會地位越高。

企業家得到的資金回報，遠遠大於打工者。不管這個回報是否為合理的贏利。它使企業家日趨富裕，這個階級日趨強大，以至成為社會的真正主流。

法律規定人人平等是指人權，是精神上和理論上的平等，實際是不可能的。富人可以雇用最好的律師為自己辯護。法律上的平等，就可能因技術原因、金錢的作用偏向富人。在風雪中畏縮發抖的流浪者，怎可能與住豪宅依偎壁爐的富翁，在物質享受上一樣的平等？

同樣的道理，一個普遍打工的民族，怎樣與一個普遍在不同行業當老板，對國家經濟起相當重要作用的民族，在心理上，在對問題的看法上，在對法律的制定上，會差別不大，理念相同呢？

現代社會把人分為不同階層，主要不是依據膚色，而是看人掌握了多少社會資源、資金，和能對社會創造出多少物質的、科技的、思想的貢獻。曾經自視高貴的白人，現在在黃皮膚日本人開的汽車廠打工的多的是。同樣，白人在華人企業裏工作的也有。他們享有的只是法律人格上的平等，而在企業利潤分配和決策上，並沒有多少發言權。

個別人成功富有進入上層，並不代表這個民族的社會地位的提高，而是需要這個民族中的相當多的一批人，在社會生產中占有一定的產權，服務於廣大的社會民眾。產權越多占有越大，為民眾服務效率越高，這個民族的地位才會越高。

不可否認創業、創新、投資確有風險，成功率極低。創業者大多數會很快失敗，或是會半途夭折，變的一貧如洗甚至負債。所以需要一大批人，一茬接一茬地奮不顧身百折不撓，艱苦奮鬥勇往直前。創業成功者總是有的，哪怕是極少數，只要這個少數每年都在增加，積少成多從量變到質變，成為強大的經濟群體，這個民族也就強大了。

華人及華人企業，要真正提高在加拿大的社會地位，就要有新的認識。在各行各業拼搏創業、創新，把自己的聰明才智發揮到淋漓盡致，把企業做大，在生產、流通中，占有相當的份額。有了華人的經濟地位的提高，不言而喻社會地位的提高就有了基礎，成為必然。

路是人走出來的，百年前加拿大東西鐵路最難修的一段，是我們華人修建成的。現在要修一條創業創新的道路，這需要有許許多多的華人前仆後繼，將他們的心血、經驗、教訓、錢財，用在創業上，鋪出一條經過變革的、可行的、經濟上的金光大道。

加拿大華人需要這種精神，需要這樣的一大批創業榜樣及勇士。

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Making Economic Achievements is a Pragmatic Way to Raise the Social Status of the Chinese Community in Canada

Guomao Zhang

In the past, racial discrimination and the government's anti-Chinese legislation were the two reasons that contributed to the low social status of early Chinese settlers. The Chinese are currently well-to-do and their social status has been much recognised. Nevertheless, the two factors mentioned above still affect the development of the Chinese community in Canada.

Canada has developed into a strong economic entity within the past 100 years. Chinese Canadians enjoy their share of economic growth. However, when compared with other ethnic communities, our share is comparatively small. Many Chinese immigrants are employed in junior and non-professional jobs and very often, labour intensive jobs. Without making a lot of economic achievements, the social status of the Chinese community remains low.

Many Chinese Canadians neither participate in politics nor extend their economic influence to society. They choose to work from dawn to dusk everyday and do not participate in mainstream politics. That explains why Chinese community has not been able to exert their influence and status.

Economic growth brings forward social evolution. The social status of an individual is very much determined by his or her economic capital. Strictly speaking, the status of an ethnic community in a society relies on its economic strength and political influence.

Canada is ruled by law and the country is rich in resources. Entrepreneurs should take to this country as a fish takes to water. Therefore, to start a business is a "job" that everyone should try in Canada. Starting a business depends on one's knowledge, skills, experiences, physical strength, and financial capital.

I even think that one should begin to start his business once he has fulfilled his basic needs of food and shelter. If he fails in his business, then he can look for a job. We should not underestimate the power of imagination and entrepreneurism; nor should we fear failure. If you don't try, how will you know if you will succeed or fail?

We need capital to start a business. However, most successful entrepreneurs build their mighty empires with little money at the beginning. Many of them didn't receive a fortune from their older generations to start their businesses; instead they started humbly from the beginning.

A good soldier always dreams to be a general. If one never starts a business, one will work for others for life. It is also almost impossible for him to climb up to the top of a company's hierarchy. To be an entrepreneur is different, as you are the one who controls your business from the beginning. As

you accumulate more wealth, you attain a higher social status. Additionally, entrepreneurs enjoy many more rewards than ordinary workers, in term of money. No matter if the reward is fair or not, wealthy entrepreneurs grow richer and become the true mainstream of society.

Human Rights mean that everyone is equal under the law. However, it is confined to a theoretical and legal scope. It is impossible in reality. A rich man may hire a good lawyer to defend himself in a law court. He may benefit from the knowledge and skills of his lawyer or his own economic influence. The physical life of a poor man who trembles in the cold can never be compared with that of a wealthy family enjoying themselves in a warm and huge mansion.

We may apply the same theory to a society.

People are divided into classes in modern society, not because of their colour, but because of the wealth in their command and their contributions to society in terms of wealth, technology, and philosophy. The white population have a high opinion of themselves, but in modern society many of them have worked in car factories operated by the Japanese. You can see them working for companies owned by the Chinese. They enjoy legal equality. However, they have no say in the company's decisions on distribution of profit and operation.

An individual's upward mobility does not represent the social status of the entire community. The status of a community is very much based on property ownership and servicing the public at large. The more they own, the higher their status.

Entrepreneurship and investment are very risky ventures. Most people will fail in their businesses. They may become poor or even fall into debt. Nevertheless, we need to be brave and hardworking in a new country. With the accumulation of more successful entrepreneurs over the years, the ethnic community can turn itself into a strong economic entity. The community will become influential in this society.

Chinese Canadians must acquire new insights if they want to attain a higher social status. They have to work hard to succeed in their businesses and need to develop their businesses to the highest capacity of production and circulation. As the Chinese community attains more economic control of financial means, they can also attain a higher social status.

All paths are built by man. The building of the Trans-Canada Railway was an extremely difficult project a century ago. It was built and completed by our Chinese workers. In our modern times, we are on the road of building our economic strength and making renovations. Like before, we need a lot of Chinese entrepreneurs to devote their effort, time, experiences, and money to succeed in their businesses. Their hard work will show us a reformed and practical road to financial success.

Chinese Canadians should possess this kind of spirit and our community needs a lot of entrepreneurs and brave fighters.

Author Biography:

Mr. GuoMao Zhang worked in a factory from 1964 until he immigrated to Toronto from China in 2001.

中華傳統文化在華人社區的傳承

周禾

在多民族的國家中，就一個族群的生存發展而言，其政治、經濟地位固然重要，但其本民族的文化也是不可或缺的，也是非常重要的。推開來說，政治、經濟可算是外在的、顯形的因素，而文化則是內在的、隱形的因素了。華僑華人要在海外生存發展，那麼傳承中華傳統文化就成了我們的必要舉措。

隨着華人社區的不斷湧現，也為了今後的發展和壯大，中華傳統文化在華人社區的傳承早已被華僑華人中的有識之士所提及、議論，但還遠遠未能被廣大的華僑華人所重視。華僑華人在海外的生存、發展是非常不容易的，他們為在居住國經濟、政治上的拼搏已經作出了極大的努力，也已卓有成效，但文化上的建樹，在這裏即中華傳統文化的傳承也理應齊頭並進，以利於今後更大的發展。

中華傳統文化的確博大精深，不是一兩句話能夠說得清楚的。但張岱年、季羨林等老一輩的國學專家都有一個共識，那就是認為中華傳統文化的根本在於“天人合一”的觀念，即人和自然要和諧一致地共同生存和發展。此外，還有崇德精神、求實精神和應變精神等也都是非常重要的內容。這些是從大的方面，從自然、社會的方面著眼而提出的理念。另外，結合海外華僑華人的生存和發展實際，結合他們在居住國的生存位置和際遇，我認為從個人的角度來看，從每一位華僑華人生存態度的角度來看，中華傳統文化還可表現為自強不息、建功立業之精神。來到西方社會，每一位華僑華人都倍感自由多了，管你的人少了，而且因為有法律存在，根本就沒有人有功夫去管你，去指點你什麼，這樣產生的負面效應就是作為社會的人會與社會隔離乃至脫節。這也正是很多華僑華人來到西方社會會感覺孤獨，認為“不好玩”的緣故。當然，根本的脫節是不會發生的，我這裏指的只是一種感覺，一種趨向。為了彌補這些不足，那麼，中華傳統文化中個人與社會密不可分的關係，個人對社會的責任感等理念就很值得傳承並進而發揚光大了。

就多倫多來看，在當前的許多華人社區，隨着新移民的不斷遷入，也給中華傳統文化的傳承帶來了許多有利條件。現在，由大陸、臺灣和香港等地前來的新移民不僅人數多，而且文化程度高。他們一般都在原住地受過高等教

育，其中還有不少碩士、博士，他們是各個學科的專門人才或是各個部門的文化人。他們在加國中的地位一般都有所提升，這無形中便增強了他們的活動力與影響力。另外，他們中的許多人與原住地還有着千絲萬縷的關系，原住地的文化及發展時時牽動着他們的心，他們怎麼能忘掉地球那一邊的祖宗？所以，要說讓他們來傳承中華傳統文化那是理所當然、責無旁貸的。

為了這種傳承，我們華僑華人還應該繼續組織舉辦龍舟競渡、唐人街同樂日、龍燈獅舞等大型活動；繼續組織舉辦書法繪畫組、太極拳劍隊等培訓班；繼續組織舉辦中華民族音樂舞蹈、地方戲曲匯演等。不僅如此，我們還要深入挖掘中華傳統文化的精髓，用我們的電視、廣播、報紙等傳媒手段宣揚這些精髓，以使我們這一代，下一代，再下一代……世世代代的移民永遠不忘中華民族祖先遺留下來的那些優秀思想、道德、倫理，還有國家社會的理想、為人處事的準則等等，並將這些優秀的東西付諸行動之中。只有這樣，中華傳統文化才能在華人社區不斷得到傳承；也只有這樣，我們華僑華人及其子孫後代才能在西方社會，在這原本陌生的世界裏取得自己應有位置。

另外，我認為現在華僑華人在傳承中華傳統文化之時，還要主動去與西方文化和其他文化進行多方面的交流，實現多層次的碰撞，在吸收上述文化精髓的同時，勇於推崇中華優秀的傳統文化，從而使得在未來的大同文化中保留一種寶貴的中華傳統文化的因子。

中華傳統文化在華人社區的傳承既是一個老話題，又是一個新課題，它是千百萬海外華僑華人的共同事業，同時也是需要世世代代華僑華人努力奮鬥才能完成的艱巨任務和偉大事業！我們的華僑華人懷抱理想，克服困難來到新的移民國度，我們放棄了許多，一切都要從零開始。正像我們在國內常說的那樣，生活的道路是廣闊的，但又是崎嶇不平的。在我們華僑華人為爭取更好的生活前景而努力拼搏時，千萬不要忘記或忽視中華傳統文化在華人社區的傳承，我們必須以政治經濟為主幹，以中華傳統文化為養分，讓中華民族的子孫後代也能在新的移民國家裏長成參天大樹。

編者註：

作者借用中華傳統文化中的“大同”一詞，提出“大同文化”概念，倡導不同文化在和睦共處的同時相互交融，取長補短，並創造出一種新的世界共同文化。這和西方社會的“熔爐文化”有所不同。後者強調人的同化，即當新移民適應所在國的文化時，其原先持有的文化特征將不復存在。

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Inheritance of Traditional Chinese Culture in the Overseas Chinese Community

He Zhou

The cultural status of an ethnic minority is as important as its political and economic status in a multi-ethnic country. While factors such as politics and economics are tangible and visible, other factors such as culture are intangible and invisible. In striving for a better future, the Chinese diaspora should maintain their traditional culture.

As members of the Chinese community increase, a key issue is raised: the inheritance of traditional Chinese culture. Currently, an awareness of this inheritance is not yet prevalent within the Chinese community. A majority of the Chinese community are making, or have made efforts towards economic and political achievements, however, the development of their cultural heritage should also happen parallel to these two other achievements.

Traditional Chinese culture is broad and profound. Zhang Dainian and Ji Xianlin, experts on Chinese Studies, mutually recognize that the essence of traditional Chinese culture is based on the "unity of heaven and man", in other words, humans and nature live and co-exist harmoniously together. From a broader perspective, elements such as respecting morality, seeking truth and adaptability are also important aspects of Chinese culture. Moreover, in adopting a traditional Chinese culture, overseas Chinese people will constantly strive for progress and a higher quality of life. While living in Western society, members of the Chinese community have their freedom and are not subject to cultural constraints. The monitoring and restrictions Chinese people usually dealt with in China do not exist here in Canada. With a better judicial system in Canada, citizens have an expectation to follow the rules without being disciplined by others. However, this may mean that the opportunities to be mentored by other people in the community are reduced, as compared to China. The social freedom and independence we gain here may have negative consequences, such as isolation and gaps between society and individuals. Often, for this reason Chinese immigrants feel isolated living in Western society, and believe that being in their new environment is not "desirable". Traditional Chinese culture plays an important role in promoting and binding the inseparable relationship between individuals and society.

With more Chinese newcomers settling in Canada, especially in Toronto, it is advantageous to carry forward traditional Chinese culture. Not only are the numbers of immigrants from Mainland China, Taiwan and Hong Kong increasing, but so is their academic status. Most Chinese newcomers have received a university education from their homeland, specializing in either science or in the

arts, with Masters or PhD degrees. By being heavily involved in social activities, their influences will grow and make it easier for them to promote the inherent culture that courses through their blood.

Examples to promote traditional Chinese culture in Canada call for Chinese nationals to continue organizing the dragon boat races, lanterns, lion dances, the Chinatown festival, calligraphy class, drawing groups, Tai Chi class, Chinese dance and Chinese opera. Furthermore, overseas Chinese should study the essence of our culture in depth, using television, broadcasting and print media as a method to reach out and educate our younger generations. It is important, as members of the Chinese community to never forget the fine thoughts, morals, and ethics of our ancestors. By doing so, overseas Chinese nationals and their children will be better able to thrive in the Western world.

Moreover, while we are accepting our traditional Chinese culture, we should actively mingle with Western culture. We should absorb the essence of Western culture at different levels and mix it with our own traditional Chinese culture. Sharing our fine Chinese culture and preserving it well will create a future Datong* culture ("melting pot" culture).

Although the challenge of preserving traditional Chinese culture is a long-established one in the Chinese community, it is still a relevant issue today and will be for future generations. It is a common issue for millions of overseas Chinese nationals. This is an arduous duty that needs to be accomplished by the efforts and struggles for many generations of overseas Chinese nationals. With the dream of chasing a better life, we come to a new country, leave our previous life behind, and start again from the very beginning. Like we always say in China, our path in life is broad and bumpy. When we are striving for a better future, we should never forget or neglect our traditional culture. If we must regard building economic and political capital as our main goals, then traditional Chinese culture should be the foundation to help future generations grow and flourish, much like a towering tree, to become a valuable member in their new country.

* Editor's note: "Datong Culture" (大同文化) is a traditional Chinese concept of a cultural "melting pot" where new additions to the pot change its contents to create a new harmonious culture. This is different from the Western understanding of the cultural "melting pot" that is often equated with assimilation, where newcomer cultures "melt" and disappear when they adopt the culture of the host country.

Author Biography:

Mr. He Zhou was born in July 1946 in China. He taught and studied Classical Chinese Literature before his retirement. He has been visiting his family in Toronto since April 2007.

淺談唐人街文化中的“圍墻意識”

趙燕梅

自1858年華工進入加拿大參與鐵路建設以來，加拿大華人的歷史便由此揭開了她的篇章。在過去的150年間，華人從最初的歷經坎坷、受盡排斥，發展到今天日益壯大並逐漸受到社會各界認可與重視，成為加拿大國家建設中一支不可或缺的主力軍，這其中固然有社會發展、文明進步和中國日益崛起的種種因素，也與華人社區本身自強不息、相互扶持、謀求共同發展有著重要的關系，其具體表現，當屬各地唐人街的興旺及蘊涵在其中的唐人街文化。

應該指出，唐人街文化決不等同於中華文化，它除了傳承華夏子孫的生活習俗、語言文字、信奉遵從及吃苦耐勞、勤儉節約、熱愛生活的優秀品質外，還增添了移民特有的漂泊意識，承載著海外華人在異地生存所遭受的各種傷痛、苦難和挫折，因此它是一種特殊的文化，一種歷盡滄桑、忍辱負重卻又堅韌不拔的海外華人文化。

唐人街文化在幫助海外華人安居立業的過程中起到了功不可沒的作用，但是在全球經濟一體化，科技、資訊和交通高度發達的今天，面對迅速崛起的中國和大量湧入的華人移民，回頭審視已愈時百年的唐人街文化，我們是否發現，它有一些成分需要更新，有一些觀念需要突破？這其中，也包括那深藏於人們腦海之中的“圍墻意識”。

華人在歷史上曾遭受歧視和排斥，人頭稅和排華法案等使得早期的華人不得不團結起來保護自己，在當時社會排斥和打壓之下，華人為了生存不得不集中居住而逐漸形成了唐人街。一個相對封閉卻能有效庇護其成員的小社會也因此成型，並有效運轉直至今日。但不可否認的是，有形無形的圍墻卻也從此樹立在華人社區和主流社會之間，阻礙著二者的有效交流與交融。這使得華人社區在很長的一個時期內，遊離在主流社會之外，不被重視，不受尊重。究其原因，固然與加拿大主流社會歧視、排斥華人的歷史因素有重大關系，但自我反省起來，受語言障礙和生活文化差異甚至貧困之羈絆的華人所表現出來的膽小拘謹、遇事沉默、缺乏公民意識和主動參與精神等，也應該是這道圍墻形成的直接原因。隨著社會的發展，華人移民在加拿大的迅速增多，越來越多的華人將從此世代安居加拿大。顯然，這種圍墻意識正阻礙著日益壯大的華人社區的發展步伐，使得位列加國第三大族裔的華人社區在對本地社會的融入程度上，遠遠低於其他族裔。華人社區無論在政治、經濟和文化上，其地位和影響力都和它在加拿大的實際人口比例不相匹配。

如此現狀必需改變。要改變現狀，我們就應該清醒認識今天自己所處的環境。位於世界先進發達國家之列的加拿大是一個崇尚民主、

平等和自由的移民國家，尤其是二十世紀七十年代以來，加拿大將多元文化作為其國策，提倡各民族平等、交流和融合，這說明，在法律的層面上，加拿大各族裔人士都擁有平等的權利自由創造和享受生活，參與國家大小事務。作為在這裏已有愈百年歷史的民族之一，華人尤其應該充分利用現有政策與環境，發奮圖強、突破障礙、跨越圍墻，主動從相對封閉的華人社區走向更加廣闊的主流社會，並參與其中，這樣，我們才能與時俱進，有效提升自己的社會地位，全面改善自己的生存環境。

要突破圍墻，全面加強與主流社會的溝通與融合，華人首先要做的是自我定位。相信每一個來到加拿大的華人都會經歷這個心路：究竟何處是我家。的確，故國情難舍，但作為一個擁有加拿大國籍並準備在這裏繁衍生息的加拿大華人，忠於並服務加拿大應該是其首要的職責。因此，每個華人應該明確，自己首先是加拿大人，然後才是加拿大的華裔民族，這樣，我們才能夠自信並自覺地參與到整個社會事務之中，以主人的身份與國家同進共守。

要突破圍墻，我們應該盡可能多地去了解和遵從加拿大的社會體制和政策法規，主動認可和倡導加拿大的文化和價值觀，加強公民意識，積極參政議政，自覺參與各項本地事務，樂於承擔各種社會義務和職責。同時，我們應該利用多元文化政策，充分弘揚中華文化和唐人街文化中的精粹，使之有效服務於加拿大本地社會。在這裏需要說明的是，很多華人因語言障礙和文化差異尚不能很好地了解周圍社會，在參與社會事務方面顯得力不從心。但是現今社會資訊發達、各種社會服務應有盡有，相信如果我們抱著開放樂觀的心態去堅持，去探索，一定能找到與社會溝通的有效途徑與方式，從而贏得我們對各項事務的話語權。

要突破圍墻，不論是個人還是社區，在面對不公時，都應該勇於捍衛自己的權益。無論是通過法律途徑或新聞媒體等手段大膽發聲，將自己的不滿公之於眾，這都會在一定程度上保護自身利益，並且使得整個華人社區不再輕易受到欺淩和歧視，所有的成員能夠真正生活在公平、公正的環境之中。

要突破圍墻，主流社會和相關政府也應主動接觸和了解華人社區，從政策和法律的層面上繼續采取和諧共進的有效措施。比如對各種顯性甚至隱性的種族歧視嚴加處理，對新移民在用工和學歷認證方面減少障礙，為少數族裔提供更多的社會服務和公民參與項目，加大在

語言培訓等項目上的投資，以幫助移民快速融入本地社會。而華人在不斷追求自身發展的同時，應該不忘回報社會。這樣，我們才能夠最終獲得社會的尊重與認可。

唐人街文化中的圍墻意識由來已久，它曾為數代華人遮風擋雨，為大家在這裏安身立命提供過庇護。但隨著加拿大社會歷史的發展和華人生存環境的改變，跨越圍墻，全面進入本地社會，無疑將更加有利於加拿大整個國家的發展和每一位華人的權益，這種雙贏的結果何樂而不為呢！因此，我們必須正視這個問題。如果每一位華人都能以主人翁的心態不斷進行自我檢測，並隨時調整各種不合時宜的觀念與行為，加強與主流社會的溝通，從我做起，從現在做起，那麼，相信在大家的堅持不懈和共同努力下，眾多華人最終就能走出唐人街，全面有效地與主流社會交融，与其它族裔共同成為加拿大國家的真正主人。

作者簡介：

趙燕梅女士，2005年移民加拿大。平權會多倫多分會《話說唐人街》項目協調員。

The Wall:
A Brief Discussion on the Isolation of Chinatown Culture

Cathy Zhao

Chinese workers first came to Canada in 1858 to work on the Trans-Canada Railway, writing the first chapter in Chinese Canadian history. In the 150 years that have passed, the Chinese community has gone from early experiences of exclusion to present-day prosperity, along with growing recognition as a driving force in Canada's nation building. Contributing factors certainly include a more progressive and tolerant society, and China's rising strength, but it's also an indication of the community's will to push ahead by helping each other. Clearly, the primary reason for each Chinatown's well-being lies in its culture.

I should point out that Chinatown culture isn't the same thing as Chinese culture. Aside from inheriting Chinese practices, language, belief in hard work, frugality, and love of life, immigrants have a particular feeling of precariousness, of being far from home. As a testimony to the pain, difficulty and frustration that overseas Chinese have experienced in foreign lands, their culture speaks to the humiliations they bore and their unwavering endurance.

The culture of Chinatown has been indispensable in helping overseas Chinese settle down and support themselves. But in today's world of highly developed global financial, technological, IT and transportation systems — with China's rapid growth and the large numbers of Chinese immigrants arriving in Canada — do we need something more? When we reflect on the past century of Chinatown development, don't we see the need for fresh perspectives and new breakthroughs? It's time to take a look at something buried deep in our psyche: the concept of the wall.

Chinese immigrants have suffered historical discrimination: the Head Tax and anti-Chinese laws forced early settlers to band together for protection. Under attack and under pressure, they lived close together and gradually formed Chinatown. A community was formed, one that was relatively closed off but had the ability to protect its members, as with the one that lives on today. But we can't deny that a wall in some form or other exists between Chinatown and mainstream society, obstructing effective contact and exchange. As a result, Chinatown was, for a long time, marginalized from society, disregarded and not respected. The reasons, of course, are heavily related to prejudice. But upon reflection of the Chinese who suffered language barriers, culture shock, and even crippling poverty—when they reacted with timidity and stoic silence, lacking civic awareness and the spirit of participation—that, too, must be a direct cause for the wall between us.

This situation has to change. We have to take

stock of where we are. Canada is a developed nation; it is a country of immigrants that values democracy, equality, and freedom. Especially since the 1970s, Canada has adopted multiculturalism as national policy, promoting exchange, harmony, and equality among different ethnic groups. According to the law, Canadians of all races have equal rights to freely shape and enjoy life and to participate in civic affairs. Chinese immigrants, numbering among those who have been here for over a hundred years, should especially take advantage of these policies and this environment to pursue ambitions, overcome obstacles, and step over that wall. Only by proactively leaving the sheltered Chinese community and stepping into wider society can we open our minds and succeed in raising our place in society, holistically improving our lives.

To break down the wall and to improve communication and cooperation, we must first find our bearings. I believe every Chinese person who comes to Canada traces a path to this question: Where is home? Indeed, it's hard to let go of feelings towards one's homeland, but as a citizen of this country who plans to live and work here, Chinese Canadians have a responsibility to Canada, and first among them are loyalty and service. Thus, every Chinese immigrant should realize that they are Canadian first and a member of Canada's Chinese community second. Only then can we have the confidence and self-awareness to join this society and take part in its affairs, to walk forward with Canada in the knowledge that this land is our land.

To break down the wall, we must do our best to understand and respect Canadian society's laws and policies, recognize and promote Canada's culture and values, strengthen our civic awareness, participate in politics and local affairs, and willingly take on responsibilities. At the same time, we should take advantage of the multicultural policy to fully exercise the essence of Chinese and Chinatown culture, to effectively serve Canadian society. What needs to be clarified is that many Chinese, due to language barriers and cultural differences, have difficulty understanding the society around them and therefore appear to be apathetic. But with increasing access to information and services, I believe we can find effective ways to communicate with society and be heard on important issues—if we persist with openness and optimism.

To break down the wall, whether as a person or as a community, when facing injustice we should bravely defend our rights, to make our dissatisfactions public, whether it's through legal procedures or talking to the press. This will, to some degree, protect our interests and ensure that the Chinese community isn't easily subject

'Chinese, Canadian how can we be both?'

By Janine Bisson Toronto Star

Thousands of young Chinese Canadians are floundering in a personal cultural dilemma, here between the traditional conservative world of their Chinese ancestry and the vibrant reality of their modern Canadian youth.

Are they Chinese living in Canada, or Canadians of Chinese ancestry, just as most Canadians have origins outside this country?

Their parents demand that they live up to the first image, their schools and friends expect the second. It is a struggle that social workers say confronts teenagers of many ethnic backgrounds, including Greek, Italian and native Canadian. But where the cultural differences are the most dramatic, as in the Chinese community, the problems for adolescents are the greatest.

Some react to the conflict by running away, such as the 13-year-old recently missing from his home for three weeks before Children's Aid workers found him and restored him to his family, or the 15- and 17-year-olds who took off to Ottawa a few months ago and caused great family anguish before they were found.

Maple leaf

"You don't quite know how to paint the maple leaf with a bamboo brush because you feel you're neither Chinese nor Canadian," explained Wanda Jay Hoe, a member of the Metro Children's Aid Society multicultural task force. "I went through it myself. There is an intense conflict between peer group and parental pressure.

"How do you live in two worlds at the same time?"

Some form gangs and authorities are concerned that this may develop into a serious problem. "A number of teenagers try hard to become Canadians and do not feel accepted so they decide to stick with kids of their own background," said Raymond Chang, a family service worker with Children's Aid. "These are kids who are feeling very frustrated and have no where to go. They hang around the pool-rooms and pinball places in Chinatown.

tion. This week as a group of them talked frankly about the special pressures they face, one girl commented that her parents "want me to be a doctor or a lawyer, no matter what I want. If I bring home a report card with one B on it, they want to know why it's not all A's.

"My parents don't like me to have friends from other races because they think they're a bad influence, that I'll start getting bad grades."

The students said their parents tend to be very strict and conservative about such things as dating, choosing their own friends, going out in the evenings, taking part in extracurricular school activities and receiving allowances. The classic argument that everyone else is doing it carries no weight, they said.

"If I come home a little late and try to argue with my parents about it they always say 'you're Chinese so you're different'," said one student.

Chinese family structures are very close-knit and strong, said Robin Young, 18. In contrast to many Canadian families, younger people are respectful and obedient to older people as a matter of course.

"Chinese discipline in the home is very strong," he observed. "Over the years as you grow up it becomes a matter of respect instead of conscious discipline.

"The customs are so different from Canadian customs that consciously or subconsciously you become a different person at school than you are at home."

One promising young Jarvis football player dropped off the team early last season. "I was on the team for a while and I enjoyed it, but I didn't have much chance," he said, shrugging. "My parents, my grandparents, my aunts and uncles — everybody got together and made me quit."

Horrified parents

Football, said multicultural task force member Harry Zwerver, "is a very aggressive game. It's something Chinese parents are often horrified by. It's completely outside their cultural norm."

Following centuries of tradition, many

mond Chang. "They simply can't communicate in each other's language. The kids understand what their parents say in Cantonese, but can't express their thoughts and feelings in anything but English."

For students who are recent immigrants, language problems make school adjustment difficult. "When the teachers speak fast, I cannot understand," wrote one student. "Sometimes a teacher makes jokes and the students laugh a lot, but I just sit on my seat like a stupe. How embarrassed I am!"

Create friction

Language barriers create friction between young Chinese who have arrived in Canada in the past few years, and those who have grown up here. "I was born here and was never taught Chinese culture or language," said Janine Cheng. "I used to walk down the halls at school and see Chinese students who would mock me because they thought I was betraying my heritage."

One girl who speaks only English said she especially feels the stigma of this at family gatherings where "they stick me away to look after the children while they all go off to play mah jong and chatter in Chinese."

Torn between Chinese and Canadian influences, some young people abandon one side and embrace the other. In some cases, this means clinging closely to Chinese customs and culture.

Others, said Harry Zwerver, "want no identification with their heritage at all. I've heard some kids say 'if only I could change the color of my skin, the way I talk, my name, and not be different in any way.'"

Striking a balance is no easy task. "They don't want to be different, but they want to be in touch with their roots," said Zwerver. "There's a terrible conflict going on within themselves."

The multicultural task force is looking for more effective ways the society can work with different cultural groups. Counselor and task force member Raymond Chang said the major problem in

We have long been conscious of the wall in Chinatown culture: this wall has provided shelter for generations of Chinese. But with the course of Canadian history and changing conditions, crossing the wall and fully entering society would doubtlessly benefit both Canada and Chinese immigrants. If every Chinese Canadian could see themselves as masters of their own destinies—starting now, to continuously self-reflect and make efforts to adjust our views, to try harder to communicate with mainstream society—then I believe that under a common effort, we can step out from Chinatown and interact with society at large, to live in Canada as though we belong here.

to bullying and discrimination, and that all of our members are able to live in a fair and just environment.

To break down the wall, mainstream society and government agencies should take the initiative to get to know the Chinese community and to carry out progressive measures though laws and policy. There is a need, for example, to address both overt and veiled racism, decrease the obstacles for immigrants who need recognition of educational and professional certifications, provide more services and opportunities to participate, increase funding for English-learning programs, and help newcomers quickly adapt to this society. As Chinese settlers pursue our goals, we should remember to give back. Only then can we win society's recognition and respect.

Author Biography:

Ms.Cathy Zhao immigrated to Canada in 2005. She is the coordinator of CCNCTO's My Chinatown project.

提高和發展華人社區之初探
——由華人的奮鬥歷程引出的話題

謝子興

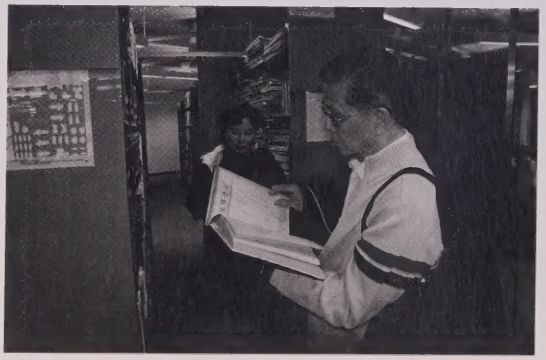
加拿大華人自1788年及以後的100多年中，主要從事苦力勞動。1881-1885年，共約17000名華工受僱建造最為險峻的洛磯山脈鐵路段，近4000名華工因此獻出了寶貴的生命。華人不僅從事艱苦的勞動，還受制於各種排華法規和條例，如剝奪華人的選舉權，禁止華人做公務員，交納人頭稅，甚至1923年頒佈排華法案禁止華人入境等。在社會上，更時有毆打華人事件發生。尤其在1907年，5000名暴徒掃蕩溫哥華唐人街，搗毀華埠。

為了自我保護，早在1862年，在加華人成立了第一個自己的社團組織。以後，又建立了多個維權團體，為華人爭取應有的權益。1947年，在數代華人前赴後繼不懈努力下，終於廢除了排華法案。1960年，人權法通過，禁止種族歧視。1980年，在華人聯合其他族裔發動大規模抗議半年之後，CTV電視臺終於為他們“校園大平賣”的歪曲報道，作出公開道歉。2006年，聯邦政府就人頭稅問題道歉並提供賠償。

經過150多年的艱苦奮鬥，特別是上世紀七十年代後，來自香港、臺灣和中國大陸的移民人數劇增，華人從以往的體力勞動和傳統手工業，逐漸轉向貿易、金融、地產及高科技企業等領域，湧現出很多成功創業者，也加速發展了加拿大和原居地的貿易合作。在政治上，好些人成為三級政府的議員和官員，包括被任命為聯邦和三個省的總督等。

歷史經驗告訴我們，只有組織起來，才能成就大業。單靠個人努力，做不出大事。沒有組織，參與人數再多，也只不過是一盤散沙。在維護政治權益上，更是如此。華人所以能從社會的最底層，達到現有的經濟和政治成就，就是因為聯合起來，經過幾十年乃至上百年的抗爭，才得以從法律和制度上取得了應有的平等權利。但這並不意味萬事大吉，至少在文化、意識形態、特別是人們的潛意識方面，要取得平等，還有很長的路要走，有待我們遵循先輩足跡，繼續奮鬥。

歷史經驗告訴我們，華人要立足於社會，既要發展經濟，又要積極參政。經濟是生存、發展的基礎，是為社會作貢獻的必要物質條件。積極參政，則能保護和促進經濟的發展。二者相輔相成。一直以來，華人政治影響和參政人數與華人所佔加拿大人口比例極不相稱。要提高華人在經濟、政治、社會活動中的話語



權，就必須勇於參與各種社會和政治事務。例如，在選舉中積極投票，就是珍惜和維護得來不易的政治權益，是表達華人心聲的起碼手段之一。否則，將無法維護自身合法權益，甚至無法保障正常物質生活。

在加拿大，華裔人口已達一百二十多萬，只要組織起來，就是一股很大的力量，就能辦成各種大事、好事。不論華人來自何方，持何種政治理念與信仰，只要在富民強國的同一目標下，組織起來，求同存異，共謀發展，就能成為多元文化社會中令人刮目相看的一個民族。事實上，我們也在實踐着這種願望，且卓有成效。去年四川汶川大地震，華人萬眾一心，抗震救災，還取得聯邦政府和社會各界支持，就是成功一例。

各種華人團體，是華人組織起來的重要形式，是華人相互幫助、共同致富的重要平臺，也是華人爭取平等權利、為國家多作貢獻的政治舞臺。構建好各類華人團體，十分重要。

在多倫多，各種不同性質的大小華人團體達幾百个之多，尤其是那些非牟利機構，與廣大華人有着廣泛而密切的聯系。搞好這些團體，無疑是大家共同的願望。下面主要就非牟利機構的建設，提出拙見，希望起到拋磚引玉的作用。

我於1994年自上海移民來多倫多。15年來曾先後在多個非牟利機構參與組織領導工作。在多年的工作實踐中，我深深地體會到，要搞好非牟利團體，關鍵是要有一個好的領導班子，特別是第一把手。多倫多有好些社團，由於有一個好的核心，特別是主要負責人有很強的領導能力，善於處理工作和人際關系，結果把社團搞得有聲有色，不斷發展壯大，甚至在主流社會都有較大的影響。但也有些團體，由於沒有合適的主要負責人而動蕩不定，或者內部矛盾重重，甚至不歡而散。

根據多年觀察和體會，對於一個成功的非牟利機構，特別是成員較多的大團體，其主要負責人一般都同時具備三個條件：一是有奉獻精神，不謀私利。事實證明，如果抱着為個人謀利的目的去負責一個團體，則人心就會渙散，從長遠看，肯定搞不好。反之，如果積極奉獻，一心為大家著想，則必定會得到大家的信任和支持。據我所知，更有一些社團負責人，不僅一心為公，不謀私利，而且在需要時，自己拿錢為社團活動買單。這樣的負責人，怎麼能不為大家所擁護？二是有一定組織

領導能力。作為一個社區組織的領袖，所從事的是一個團體的活動，是幾十人，幾百人，甚至幾千人的活動。如果沒有一定的組織領導能力，即使他無私奉獻，一心為大家服務，也只能是一個很好的義工，而不能當一位領袖。三是有團隊工作精神，善於聽取不同意見，注意發揮別人的才能，與核心班子成員有商有量，分工合作，各司其職。如果獨斷專行，聽不得不同意見，諸事都自己說了算，那麼，即使他一心為公，組織領導能力也很強，還是無法把團體搞好，甚至會變成孤家寡人。

讓我們共同關心華人社區的建設和發展。

作者簡介：

謝子興先生，1961年畢業於南京大學（Nanjing University）數學天文系力學專業並留校任教，後在上海中國船舶科學研究中心(China Ship Scientific Research Center)從事研究和管理工作，高級工程師(Senior Engineer)。1994年移民多倫多至今，曾參與多個社團和公司的組織領導工作。

Improving and Developing the Chinese Community

--- From the History of Chinese Struggle

Mike Xie

Since 1788 and for the next 100 years, Chinese Canadians were mainly engaged in hard labour. From 1881 to 1885, a total of about 17,000 Chinese workers were employed in the construction of the most dangerous segment of the Trans-Canada Railway through the Rocky Mountains. Nearly 4,000 Chinese workers lost their precious lives. The Chinese were not only engaged in hard labour, but were also subjected to a number of anti-Chinese laws and regulations, such as denial of the right to vote. They were prohibited from working as government workers and they were forced to pay a head tax if they wanted to come to Canada. Additionally, the Chinese Exclusion Act of 1923 was enacted to prohibit immigration of the Chinese to Canada. Isolated and living in their own community, many Chinese people were the victims of assaults by outsiders. In particular, in 1907, a mob of 5,000 people raided Vancouver's Chinatown, and destroyed it.

In order to protect themselves, Chinese Canadians set up their first community organization in 1863. Later, they also established a number of groups to fight for their rights. In 1947, due to the endless and unremitting efforts of several generations of Chinese Canadians, and because of Chinese Canadian soldiers fighting in WWll that Canada finally allowed them to vote. The Chinese Exclusion Act was finally repealed. In 1977, the Human Rights Act was passed and racial discrimination was officially prohibited. In 1980, six months after Chinese Canadians, in association with other ethnic groups, launched a massive protest, CTV television finally made a public apology about their distorted reports of "Campus giveaway". Most recently, in 2006, the Federal Government issued an apology and agreed to compensation for head tax payers.

After a hundred and fifty years of Chinese Canadians' struggles in Canada, especially after the 1970s, the number of immigrants from Hong Kong, Taiwan and Mainland China dramatically increased. Their businesses, from the previous manual and traditional handicrafts, gradually turned to trade, finance, real estate and high-tech enterprises. Many successful entrepreneurs also emerged. They also accelerated international trade between Canada and their places of origin. Politically, a number of Chinese Canadians have been elected into councils and other official positions at all three levels of government. Some were appointed as Cabinet Ministers at the federal level and at the provincial level in three provinces.

History tells us that the only way to succeed in any cause is to organize ourselves. With individual effort, we are unable to affect major changes.

But when a large group of people are united, it is different. This is particularly so when fighting for political rights. Thus, the united struggle of the Chinese Canadians, after many decades, and even centuries, is the reason why we have been able to reach our current economic and political achievements, after being at the bottom for so long. We deserve equal rights in the eyes of the law and institutions. But this does not mean that everything is all right. There are still differences in culture, ideology, especially in people's subconscious. There is still a long way to go before we achieve equality. We should follow the footprints of our ancestors and continue to fight.

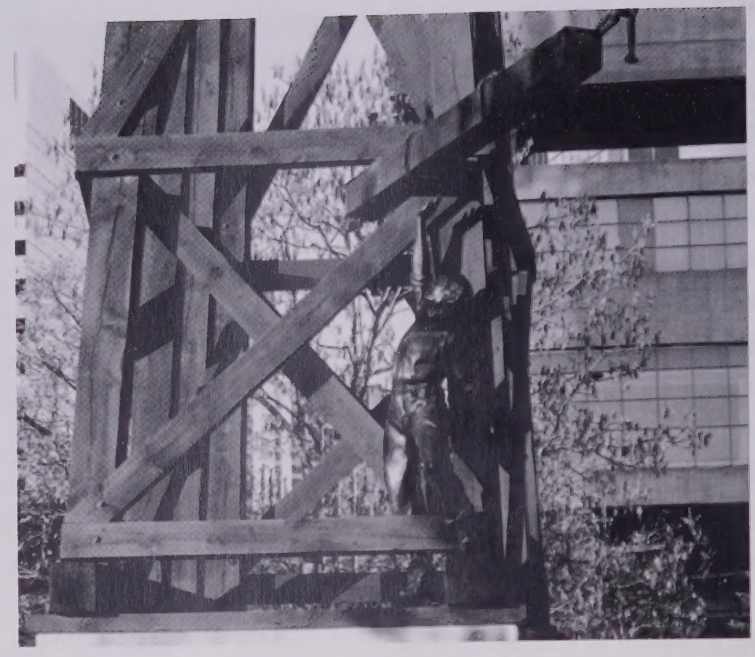
History tells us that it is necessary to develop the economy, as it is the foundation of survival and development. In order for Chinese Canadians to have a position in society it is important for us to actively participate in politics as well. Active participation in politics can protect and promote economic development. Thus, they complement each other. Historically, Chinese Canadian political influence and the level of political participation are disproportionate to the large percentage of Chinese Canadian population. To increase the voice of the Chinese community in economic, political, and social activities, we must have the courage to participate in various social and political affairs. For example, a vote in an election cherishes and safeguards hard-won political rights. It is at least one means of expressing the wishes of Chinese Canadians. Otherwise, it will be difficult to ensure their legitimate rights and interests.

In Canada, the ethnic Chinese population has reached more than 1.2 million people. Though it would require some effort, if we were properly organized, we would have the potential to achieve many goals together. For Chinese Canadians, no matter where the people come from and what political ideas and beliefs they hold, as long as we are organized with the same objective of enriching the people and strengthening the country, differences could be set aside and common goals of development could be found. In a multicultural society, this would create a very impressive community. In fact, this idea is already in practice and has proven to be fruitful. Last year, Chinese Canadians, united as one, not only organized the earthquake relief for Wenchuan, Sichuan, but also received support from the federal government and the wider community. This is a good example of success.

Chinese associations are important structures to organize the Chinese community. They are important platforms for Chinese Canadians to seek mutual help and common prosperity, as well as act as political arenas for them to fight for equal rights and make more contributions to the country. Thus, the development of different types of Chinese organizations is essential.

In Toronto, there are several hundred Chinese organizations with different objectives. All of these organizations, especially non-profit organizations, have extensive and close connections with vast numbers of the Chinese Canadian community. Improving these groups, no doubt, is a common

aspiration. The main purpose of my making the following humble opinion on building non-profit organizations is to bring together different perspectives and skills.



I emigrated from Shanghai to Toronto in 1994. In the past fifteen years, I have served in various non-profit organizations in a leadership role. After years of work experience, I truly believe that the key to effective non-profit organizations is to have good leadership, particularly from top-level officials in the organization.

There are many well run organizations in Toronto that have a good staff team. Specifically, the people in charge have very strong leadership skills and are good at dealing with work and interpersonal relationships. These skills lead to the success of the organizations, continuous development and growth, and an even greater impact on the mainstream society. However, some organizations are not stable, as they lack a person who is suitable to be in charge. In combination with numerous internal conflicts, some organizations may even have to end their operations because of these difficult issues.

Based on my years of observations and experience, for a non-profit organization to be successful, particularly one that has a large membership, I feel that the person in charge should possess three main qualities:

First, a spirit of dedication and not having a self-serving attitude is important. It has been demonstrated that when a person takes charge of an organization with the purpose of personal gains only, then other people in the organization will be taken advantage of. In the long run, it certainly will not be beneficial to the organization.

Conversely, if he or she is a dedicated person who only thinks of the organization and never does things for a selfish purpose, he or she will surely win everyone's trust and support. As far as I know, some leaders in charge of various organizations are not only working solely for the public, but are also willing to contribute their own money to pay for the organization's activities when necessary. How

could we refuse to support such a leader?

Second, a person in charge must have certain organizational and leadership abilities. As a community organization leader, he or she is engaged in many activities involving dozens, hundreds, even thousands of people. A selfless and dedicated individual that lacks organizational and leadership abilities can only be a good volunteer, but not a leader.

Third, a person in charge should possess a spirit of team work. He or she should be good at listening to different opinions and paying attention to the talents of other people. The leader should discuss issues with core team members, delegate work assignments, and trust that each team member will carry out the assigned duties. If a leader refuses to listen to different opinions and makes decisions on his/her own instead, this leader will not do a good job, regardless of his/her dedication to the public and the strong organizational and leadership capabilities he/she possesses. This leader may even run the risk of being isolated.

Let us be concerned with the organizations and development of the Chinese Canadian community together.

Author Biography:

Mr. Mike Xie, graduated in 1961 from the Department of Mathematics Astronomy in Nanjing University, where he majored in Mechanics. He stayed at the university to teach after graduation. Later on, as a Senior Engineer, Mr. Xie was involved in research and management work in the China Ship Scientific Research Center in Shanghai. He immigrated to Canada and has been living in Toronto since 1994. He has assumed a leadership role in many community organizations.

The challenge is to preserve its residential 'lifeblood' as business booms

osperity has inatown ready burst at seams

JIM RUSSELL/TORONTO STAR

Bustling strip: Unlike Chinatowns in other eastern North American cities, our Chinatown is so busy and prosperous that many merchants pay higher rent than Eaton Centre tenants to occupy a storefront just six metres (20 feet) wide. "It's like Hong Kong," one shopkeeper says.

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neavy mailbag slung shoulder, postman ty) Ito elbows his way e lunchtime crowds, d weaving his way to stops.
ix years ago, when Ito route, the bag was there were no crowds Dundas St. W. In 1958. ow-booming China- just a collection of ıfronts used by the ade.
vn was around Bay days," recalls Ito, 64. en Japanese immi-

s before the new city built. Then suddenly shifted west. It was so ned to happen over-

ıtill happening. While in other eastern rican cities struggle Toronto's is bursting s.
he sea of humanity the area every week- he bright neon signs ie bustling restaurant strip into a nightly , are plans that could e size of Toronto's in only a few years.

ıpital boost

by capital from po- certain Hong Kong, ient that downtown d Metro's 85,000-plus ımunity will continue ambitious Chinese plan to build millions et of new retail, office ousing in Chinatown. adina Ave. schemes, ady sprouted, others nd awaiting final go- ude:
ring $10 million glass tail, office, and rental mplex on the south- of Spadina Ave. and W., planned by devel- ung Corp..
n larger mixed-use replace China Court, restaurant and bou- on Spadina Ave. south City planners say it ong the most ambi- cts built on Spadina oma.
art, a smaller mixed- ominium-commercial the west side of t north of Queen St.. It ompletion.
ar parking garage the City of Toronto, apartment building e parking lot has long ht to relieve serious oblems in Chinatown.
the Larch St. garage

ple recently by a city council committee, after years of negotiations with local residents. They had opposed it because existing housing will have to be demolished and they feared it would worsen, not ease, traffic problems.

Indeed, the unprecedented round of expansion in Chinatown is going ahead despite the apprehensions of residents of the surrounding Grange area — the wider neighborhood of 7,200 people from Queen St. to College St., between Spadina and University Aves., and which includes Chinatown.

The area boasts Metro's largest concentration of Chinese — about 40 per cent of the residents — but interestingly, many of them have joined with Yuppies (young urban professionals) who are moving to the Grange and seeking a say in how the area develops.

They don't want to see neighborhood character — with which the Grange overflows — lost in the glitter of unregulated new construction.

Zoning changes

Citizen activist Doug Hum of Baldwin St. fears the new developments will cause land values to skyrocket, creating pressure to change zoning throughout the area to let in commercial uses.

"Already, high land values are forcing many lower-income people out, and in the long run, it would hurt Chinatown itself," said Shirley Beatty, a 4½-year resident.

"Having diverse downtown neighborhoods is what makes this city work so well," she said. "The residential neighborhood around Chinatown is an important part of its lifeblood."

Hum also fears new developments along Spadina will put additional pressure on the already fragile garment district near Queen and King Sts., driving blue-collar jobs out.

But the growth seems inevitable; and the two aldermen for the area, Dale Martin and Jack Layton, see the challenge as mainly to direct development where it will affect neighborhoods least, yet provide needed new commercial space.

Already, Chinatown is so busy and prosperous that many merchants, like Wah Yue, whose Dundas W. shop sells Chinese records, pay higher rent than tenants in the Eaton Centre to occupy a storefront just six metres (20 feet) wide. "It's like Hong Kong," he said.

Martin predicts that because the new developments all centre on Spadina, they'll actually relieve the pressure to develop on or adjacent to Dundas St. W.

And by offering various types of housing — from subsidized apartments to costly condominiums — the new projects will enhance the mix of incomes, increasing the diversity of the area, Martin said.

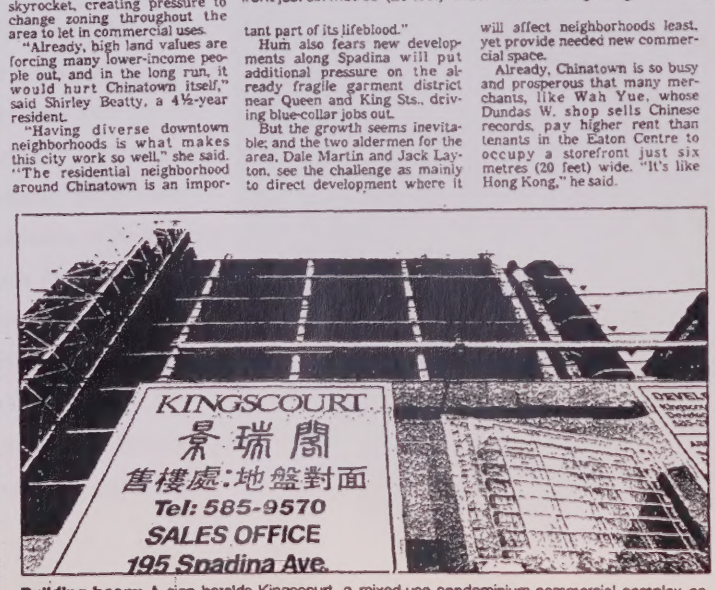
Relieve pressure

Finally, the new developments will provide hundreds of underground parking spaces that are hoped to relieve the acute weekend traffic tie-ups that result as cars circulate on neighborhood streets looking for parking, the developers say.

"We're going to make this part of Chinatown more attractive, and also a better neighbor to the surrounding area," said William Tang, managing director of Manbro Ltd., planning the huge China Court project.

Developers also say they are bending over backward to present "human" designs in keeping with the style on nearby Dundas St., incorporating offices, housing, and retail space in their buildings.

Layton, who fought on behalf of residents who earlier opposed the Larch St. garage, now hopes that a spirit of compromise will bring residents and developers



Building boom: A sign heralds Kingscourt, a mixed-use condominium-commercial complex on Spadina Ave. near Queen St. Confident that Metro's 85,000-plus Chinese community will continue

LEWIS STEIN

York ough to protect main stree

Tomorrow, the anguis drama of Eglinton Ave. W. come to its final act.

York council will be decidi for the second time — wheth allow Kimberly-Lloyd De ments Ltd. to build a super ket, two restaurants and ind al buildings on Dufferin St., dozen blocks north of Eglinto

For five years, merchant Eglinton have lived with threat of stores opening up on that is supposed to be occ only by factories, and dra away customers they have struggling to attract.

I have great sympathy wit storekeepers on Eglinton, though residents around Kimberly-Lloyd site have s petitions in favor of the super ket.

When I first wrote about ton in 1981, the sidewalks cracked and there were stores. Customers were drawn away to distant sho plazas.

It looked like the stret Eglinton west of the Spadin way, York's main street and the most colorful streets in Metro Toronto, was doomed.

Higher taxes

But the merchants decid fight back. They formed a ness Improvement Assoc and voluntarily paid higher to begin fixing up the street.

They got help from York c and the province and now are being set out in boxe bricks are being set in the walks to make them attract walk on. All together $700 being spent on improving ton.

The street is certainly much healthier.

It seems madness, then, ardize all that money and ef

Since 1980, different deve have been trying to pr schemes for developing th ferin site using part of the trial land for stores.

They fell apart for one re another, but, last June, Yor cil actually voted in favor Kimberly-Lloyd proposal.

It was a confused and disc meeting and, at the end of developer threatened to pul the politicians did not appr scheme then and there.

The Eglinton businessme lenged the decision in cou won. The judge ruled that th not been given a chance to ly respond to the developer warning.

Now Kimberly-Lloyd is again. The development ha scaled down so that there one supermarket and two rants; the remainder of th about three-quarters of th will be turned over to ind buildings.

Last week York council, of the legal troubles they last June, held a public mee the Kimberly-Lloyd propos

Both the developer a Eglinton merchants pre market surveys to suppor positions. Personally, I great admirer of market s To me they always seem a of figures that prove whate person who commissioned vey wants to hear.

Six blocks

I was more impressed b ence McDowell, the secre the York Federation of R

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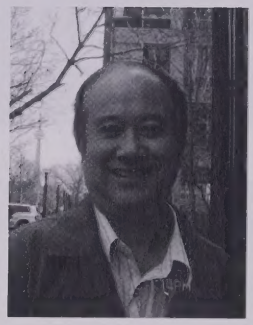

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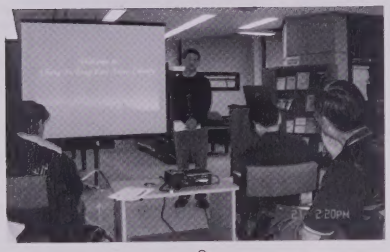

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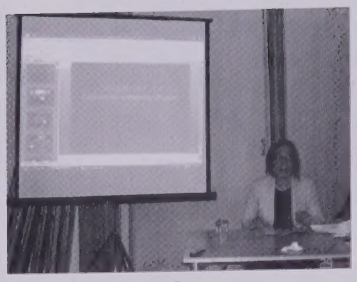

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出版後記

《話說唐人街》項目的順利開展及其相關文集的出版印刷在多倫多各界華人的大力支持和悉心關註下，終於告一段落。通過這次回顧歷史，展望未來的旅程，相信許多參與其中的人士都經歷了一次心靈的洗禮，對自己、對華人社區今後如何在加國發展有了更加認真而深刻的思考。

在項目的執行和文集的編輯過程中，平權會多倫多分會的執行總幹事孫嘉欣女士在資金的申請、項目的定位、嘉賓的選定和文稿的確定等方面，均起到了決定性作用。尤其是在面對文集寫作和收編過程中出現各種疑慮與爭鳴時，她在坦率提出獨到見解的同時，竭力尊重每一位作者，確保文集忠實而清晰地反映了作者本人真正的觀點。

在衷心感謝本書“前言”所提及的人士與機構的同時，我們對黎全恩教授、劉金鬥先生、吳國貽先生、陳仕強先生和平權會總部主動為項目提供各種資料、信息和建議；聯僑劇社、陳穎川堂和孟嘗會等為項目提供參觀機會；本地中文媒體和各社區服務機構在項目執行過程中給予的一貫支持與關註，在此一並表示誠摯的謝意。

書中文章是每位作者獨立研究和認真思考的成果。他們在項目中積極參加各項活動，投入大量時間前往不同地點與場所進行潛心調研和實地考察，有時甚至起早貪黑、風雨無阻，以確保文章翔實生動、有理有據。在這裏，我們對這些雖已年邁但依然熱情有加的項目組成員們表示敬意。

本書的順利完成，還有賴於眾多義工的參與，他們主動幫助漢字輸入、英文翻譯和文稿校對等，更有兩名在校學生幫助完成了《話說唐人街》項目組中兩位成員的人物采訪和特寫，在此，我們對他們的參與亦表示深深的感謝！

最後，由於時間倉促和資源的相對有限，作為一個以新移民長者為主體的學習項目，本書在寫作和編輯中難免會有不妥和疏漏之處，懇請各位專家和讀者批評指正。

《話說唐人街》項目編輯組

二〇〇九年九月

Postscript

The My Chinatown project and the book was finally achieved through the kind support of the Chinese community in Toronto. By learning about the history and imaging the future of Chinese people in Canada, I believe that many participants experienced a spiritual baptism in which they not only gained a broad the view of this society, but also developed a more profound understanding of the development of Chinese Community in Canada.

In the project implementation and editing of the book, Ms. Karen Sun, the Executive Director of Chinese Canadian National Council Toronto Chapter, played the critical role in applying for project funding, setting the project goals, selecting the guest speakers and oversaw the editing of the book. Especially during the process of writing the book, a variety of concerns arose and with every dispute, she provided the frank insights, while trying to respect each and every author, to ensure that the collected works faithfully and clearly reflected the author's true point of view.

While echoing the thanks to the guests and organizations mentioned in the acknowledgment, here we would like to thank Professor David Lai, Mr. Lou Jindou, Mr. Ng Kuwoyee, Mr. Kenneth Chan and CCNC national office for providing helpful suggestions, information and files; the Chinese United Dramatic Society, Chin Wing Chung Tong Clan Association and Mon Sheong Home for the Aged for providing the visiting opportunities; and the ongoing support from the local Chinese media and community service agencies.

The essays in the book were written by each author with extensive research and serious deliberation. The seniors not only participated in all workshop activities enthusiastically, they also spent lots of time studying and investigating different historical sites and locations, sometimes working day and night, rain or shine to develop these interesting and informative essays,. The seniors' passion and commitment to the community was invaluable for our project.

The successful completion of this book also depended on the participation of many volunteers typing Chinese, translating and proofreading. In addition, two students interviewed and wrote the two stories of senior participants form My Chinatown. We would like to extend our thanks for their participation.

Finally, because of time constraints, limited resources and the learning process that our seniors participated in, we expect that there may be some errors and omissions in these pages. We encourage readers to be critical, do their own research and share their ideas with us.

The Editorial Team of My Chinatown Project
September, 2009

圖片註釋
Photo Information

Cover & Inside Cover Page: Looking north towards Old City Hall,1928. 一九二八年，北望的老市政廳。
Credit: City of Toronto Archives Fonds 1244, Item 10014.

P2-3: Old Toronto streetscape. 早期的多倫多街景。

P9: The Last Chinese Canadian Miner on Wild House Creek, B.C.1918. 華人在卑詩省北部礦場工作。
Photo: Provincial Archives of B.C., # 10193/A3841 (Photo: Portraits of a Challenge, An Illustrated History of the Chinese Canadians. 圖片來源《千巖萬壑創新路/加拿大華人歷史圖片集》。

P10: Mr. Paul Qiu, author of this essay, looks for information at the Hong Kong library, University of Toronto.
本文作者仇明華先生在多倫多大學羅伯特圖書館香港利銘澤典宬圖書館查閱資料。
Credit: CCNCTO, Cathy Zhao趙燕梅, 2009

P12: Cleaning establishments Laundry, 1900. 一九〇〇年由華人在多倫多經營的洗衣店。
Photo: Ontario Archives. Item Reference Code: F 4436-0-0-0-112

P14: Chinese section of Elizabeth Street, Jan 9, 1924. 一九二四年一月九日的伊麗莎白街的華人區。
Photo: Library and Archives Canada. Item no (creator): 18628, Graphic photo 90

P15: Chinese workmen on CPR, 1880's. 一八八〇年間華工在建築加拿大鐵路。
Photo: Provincial Archives of B.C. # 41770 (Photo: Our Chosen Land – A History of Chinese Canadians
圖片來源《也是故鄉-加拿大華人史》。
published by CCNC and CCNCEC in 1984

P16: Chinese Freemasons & Dart Coon Club. 多倫多洪門民致黨支部和達權支社, 436 Dundas West Road.
Credit: CCNCTO, Kai Zhu朱凱, 2008.

P17: Chin Wing Chung Tong in Toronto. 多倫多陳穎川堂, 344 Dundas West Road.
Credit: CCNCTO, Cathy Zhao趙燕梅, 2009.

P18: Toronto Dragon City. 位於多倫多中區唐人街的龍城。

P19: Mr.Dick Chan, one of the founders of CCNC, makes a presentation on the "Shaping of a Community" to Chinese newcomer seniors of My Chinatown project.
平權會奠基人之一陳世超先生在為《話說唐人街》項目的新移民長者成員，他的話題是《一個社區的成長》。
Credit: CCNCTO, Paul Qiu 仇明華, 2009.

P20: The Long Kong Brotherhood building, 24 Elizabeth Street, 1957. 一九五七年前，伊麗莎白屆24號建築物前面改建完成。
Credit: Toronto Archive, series 1317, item 379. 圖片來自多倫多市政府檔案，系列1317，項目379。

P21: The Chinese United Dramatic Society. 多倫多聯僑劇社, 350 Dundas West Road, Toronto.

P22: Toronto Chinese Freemasons Athletic Association at Dundas and Beverly. 1972年多倫多洪門體育會。
Credit: Kenneth Chan family. 圖片來自陳仕強家族。

P23: The first Chinese MP of Canada Douglas Jung. 加拿大第一位華裔國會議員鄭天華。1957, Conservative保守黨。
Credit: Chinese Canadian Military Museum. 圖片來自加拿大華裔軍人博物館。

P24: The first Chinese female MP of Canada Olivia Chow. 加拿大第一位華人女議員鄒郅蕙 (2006, NDP新民主黨)。
Credit: Office of Olivia Chow. 圖片來自鄒郅蕙辦公室。

P25: The Honourable Philip S. Lee (left) was appointed as the Lieutenant Governor of Manitoba in June. 2009, Prime Minister Steven Harper (right). 李紹麟於2000年6月被任命為曼尼托巴省省督, 右邊是總理史蒂芬哈柏。
Credit: The Lieutenant Governor's Office Manitoba. 圖片來自李紹麟辦公室。

P26: The Right Honourable Adrienne Clarkson, was the second female, as well as the first without a military background and first non-white Canadian, to be Governor General of Canada.
加拿大首位非白人、沒有軍方背景，第二位女性總督伍冰枝 (1999-2005)。
Credit: Adrienne Clarkson and Institute for Canadian Citizenship.

P27: Group portrait of Force136 Battalion, Chilliwack, B.C., c. 1942.
加拿大兵團136大隊，主要由華裔軍人組成。此圖攝於一九四二年前後英屬哥倫比亞省智利華克軍營內。
Photo: Portraits of a Challenge, An Illustrated History of the Chinese Canadians.
圖片來源《千巖萬壑創新路/加拿大華人歷史圖片集》。

P29: Chinese Presbyterian Church . 華人長老會, 177 Beverley Street.
Credit: CCNCTO, Kai Zhu 朱凱, 2008.

P32 - 1: Victoria, B.C., 1935. 一九三五年前後攝於溫哥華市醒僑居社後臺。
Photo: Portraits of a Challenge, An Illustrated History of the Chinese Canadians.
圖片來源：《千巖萬壑創新路/加拿大華人歷史圖片集》。

P32 - 2: Chinese Gospel Church. 華人福音堂。410 Dundas W. Street.
Credit: CCNCTO, Kai Zhu 朱凱 2008.

P33: Chinese Catholic Centre -Our Lady of Mount Carmel Church. 多倫多天主教嘉模聖母堂, 202 St. Patrick Street.
Credit: CCNCTO, Kai Zhu 朱凱 2008.

P34: Ms Aizhen Le, author of this essay, at the My Chinatown workshop with her husband Mr. John Zhang.
本文作者樂愛珍女士和其丈夫張宗琦先生參加《話說唐人街》相關學習。
Credit: CCNCTO, Paul Qiu 仇明華, 2009.

P35: Lucky Moose Food Mart, 393 Dundas West Road, Toronto. 位於多倫多中區唐人街上的金牛超市。
Credit: CCNCTO, Cathy Zhao 趙燕梅, 2009.

P36 - 1: Bilingual Street Sign. 標有中英文雙語的街牌。
Credit: Harvey Low 劉育增, 2009.

P36 - 2: Bright Pearl Seafood Restaurant Inc., 346 - 348 Spadina Ave. 位於多倫多中區唐人街上的楓城酒樓。
Credit: CCNCTO, Cathy Zhao趙燕梅, 2009.

P39: Chinese Senior Group's Choir performs at the Chinese Senior Fair at Market Village in May 2009, organized by the Chinese Interagency Network Senior Service sub-committee. 加國精英老人社團在由服務華人機構聯會耆老服務委員會舉辦的二零零九耆老服務嘉年華上表演大合唱。
Credit: CCNCTO, Cathy Zhao 趙燕梅, 2009.

P41: Mr. John Zhang, the leader of Chinese Senior Group, makes a speech at an Immigrant Seniors Income Security Press Conference in 2007. 加國精英創辦人張宗琦先生在長者保障論壇會上代表華人社區老人發言。
Credit: CCNCTO, Karen Sun 孫嘉欣, 2009.

P43: Mr. Stephen Luo, the member of My Chinatown Program, on the way to visiting the Chinese historical sites in Toronto.《話說唐人街》項目組成員羅鐵民先生在參觀多倫多華人歷史場所的途中。
Credit: CCNCTO, Cathy Zhao 趙燕梅, 2009.

P47: After interviewing Mr. Stephen Luo, Ms. Bonnie Nie, member of CCNCTO's Rice Up Youth Group presents her essay to the members of the My Chinatown program.
唐人街項目青年組成員之一聶邦馨在向大家介紹她采訪優秀義工羅鐵民先生後所寫的本文。
Credit: CCNCTO, Paul Qiu 仇明華, 2009.

P49 - L: Members of My Chinatown in discussion while visiting Scarborough Chinatown. (From left: Mr. He Zhou, Mr. Guomao Zhang, Ms. Qinjin Lian, Ms. Xiuzhen Deng.) 《話說唐人街》項目組老年成員們在參觀士嘉堡唐人街時展開討論（左起：周禾先生、張國毛先生、廉秦晉女士、鄧秀珍女士）。
Credit: CCNCTO, Paul Qiu 仇明華, 2009.

P49 - R: Chinese Seniors, Mr. Paul Qiu and his wife, dancing at the Chinese Senior Banquet at the Golden Regency Restaurant at Market Village in May 2009, organized by the Chinese Interagency Network Senior Service sub-committee.
華人長者仇明華和太太在由服務華人機構聯會耆老服務委員會舉辦的二零零九耆老服務嘉年華夜宴上翩翩起舞。
Credit: CCNCTO, Cathy Zhao趙燕梅, 2009.

P50: Members of My Chinatown learn how to use the Toronto library system at Agincourt Public Library.
《話說唐人街》項目組老年成員們在愛靜閣公共圖書館學習如何使用多倫多圖書館資源。
Credit: CCNCTO, Paul Qiu 仇明華, 2009.

P51-L: Members of My Chinatown taking notes at a seminar. (From right: Mr. Paul Qiu, Mr. Stephen Luo, Ms. Zhaohua Liu, Ms. Qinjin Lian.)
《話說唐人街》項目組老年成員們在學習相關課程時認真做筆記(右起：仇明華、羅鐵民、劉兆華、廉秦晉)。
Credit: CCNCTO, Cathy Zhao 趙燕梅, 2009.

P51 - R: The author of this essay, Ms Xiuzhen Deng, at the Chinese Senior Fair at Market Village in May 2009, organized by the Chinese Interagency Network Senior Service sub-committee.
本文作者鄧秀珍女士在由服務華人機構聯會耆老服務委員會舉辦的二零零九耆老服務嘉年華上。
Credit: CCNCTO, Cathy Zhao趙燕梅, 2009.

P52: Mr. Paul Qiu performs TaiChi Sword at the Chinese Senior Fair at Market Village in May 2009, organized by the Chinese Interagency Network Senior Service sub-committee.
仇明華先生在由服務華人機構聯會耆老服務委員會舉辦的二零零九耆老服務嘉年華上表演太極劍。
Credit: CCNCTO, Cathy Zhao趙燕梅, 2009.

P53: Toronto's Chinatown Centre, 222 Spadina Ave. 位於多倫多中區唐人街上的文華中心。
Credit: CCNCTO, Linda Truong 張鳳娟, 2009.

P54: Mr Guomao Zhang, member of My Chinatown, looking at a picture of the history of Chinese Canadians fighting for equity. 《話說唐人街》項目成員張國毛先生在觀看關於加國華人奮鬥史的大型畫卷。
Credit : CCNCTO, Paul Qiu 仇明華, 2009.

P56: CN Tower. View from a ship on Lake Ontario. 從安大略湖的船上遠眺CN塔。

Credit: CCNCTO, Cathy Zhao 趙燕梅, 2009.

P57: Anti - W5 rally, Toronto, Ont., 1980. 1980.年初，華人社區在多倫多市發動示威遊行，抗議《校園大平賣》排華。
Photo: Portraits of a Challenge, An Illustrated History of the Chinese Canadians.
圖片來源：《千巖萬壑創新路/加拿大華人歷史圖片集》。

P58: A question for CTV: Are they foreigners? 請問CTV：他們是外國人嗎？
Protest in 1980 against W5's Campus Giveaway, a program that casted racial slurs against Chinese Canadians.
一九八〇年反W5的“校園大平賣”示威。
Photo: of Our Chosen Land – A History of Chinese Canadians. 圖片來源：《也是故鄉-加拿大華人史》。
published by CCNC and CCNCEC in 1984.

P59: Ms. Karen Sun, the Executive Director of Chinese Canadian National Council Toronto Chapter, brings attention to immigrant seniors' income security issues at a large seniors party, 2008.
平權會多倫多分會執行總幹事孫嘉欣女士2008年在一個大型老人聚會上呼籲公眾關註移民老人的保障問題。

P61: Chinese Canadian National Council leads the Head Tax Redress Campaign. 平權會組織民眾發起人頭稅平反運動。
Credit: Chinese Canadian National Council National Office. 圖片由平權會總部提供。

P62: V - J Day celebration, Elizabeth Street North, August 1945 (Victory Over Japan – end of WW2)
1945年加拿大華人在伊麗莎白街慶祝抗日戰爭取得勝利。
Credit: City of Toronto Archives, Fonds 257, Series A, Item 229,

P63: T&T, The biggest Chinese Supermarket in Canada. 加拿大最大的華人超市大統華。

P67: Chinese parade, Bay and Queen, Old City Hall in background, August 12, 1962.
一九六二年八月十二日華人在Bay 和Queen街處遊行，背後是老市政廳。
Photo: Ontario Archives, Item Reference Code: C 5-2-2-60-4b

P68: Tuey Ping Lee Hum, Cantonese Opera Singer sent to rally support for China against Imperial Japan in 1940's in Toronto. 二十世紀四十年代的粵劇演員譚李翠屏在多倫多為中國的抗日戰爭演出。
Credit: Doug Hum's Family. 圖片由譚榮德家族提供。

P72: The Dragon Gate of Chinatown at the eastside of Spadina Avenue in Toronto.
位於多倫多中區唐人街士巴丹拿街東側的龍門。
Credit: CCNCTO, Cathy Zhao 趙燕梅, 2009.

P73: The Dragon City of Chinatown in Toronto, at 280 Spadina Ave. 位於多倫多中區唐人街的龍城。
Credit: CCNCTO, Cathy Zhao 趙燕梅, 2009.

P75: The Ko-bong sister and brothers joined the Canadian Army in the World War II, Vancouver, B.C., 1941.
溫哥華高氏兄妹在第二次世界大戰期間，加入加拿大軍隊，肩負保衛家園之責。
Photo: Portraits of a Challenge, An Illustrated History of the Chinese Canadians.
圖片來源：《千巖萬壑創新路/加拿大華人歷史圖片集》。

P76: The Toronto Star, Jan 1979. 多倫多星報，一九七九年一月。
Photo: Portraits of a Challenge, An Illustrated History of the Chinese Canadians.
圖片來源：《千巖萬壑創新路/加拿大華人歷史圖片集》。

P77: The author of this essay, Mr. Mike Xie, is looking for information in the Richard Charles Lee Canada Hong Kong

Library, at the University of Toronto. 本文作者謝子興先生在多倫多大學香港利銘澤典成圖書館查閱資料。
Credit: CCNCTO, Paul Qiu 仇明華, 2009.

P78: Celebration of the W5 Victory and the founding of the Chinese Canadian National Council in April 24, 1980.
一九八〇年四月二十四日，平權會的創辦者們在慶祝抗議W5最終勝利及全加華人協進會 （平權會）正式成立。
Credit: CCNC National Office.

P79: Chinese work gang, C.P. tracks near summit, B.C. 1889. The section between Glacier House and the loop just west of Rogers Pass. Lower portion of Ross Peak in the background. Source: Glenbow Archives, Calgary, Alberta #Na3740-29.
華工攝於書密城附近的鐵軌旁，這一段是在羅傑斯通道西端。
Photo: Our Chosen Land – A History of Chinese Canadians. 圖片來源：《也是故鄉-加拿大華人史》。
published by CCNC and CCNCEC in 1984.

P82: Chinese Railroad Workers Monument, North Linear Park, west of Rogers Centre (Skydome), east of Spadina Ave, south of Front St . 位於多倫多市羅傑斯中心西側的加拿大鐵路華工紀念碑。

P83: Ladies of CCNCTO.平權會多倫多分會的女將們。(From left:Cathy Zhao - Project Coordinator, Yishin Khoo - Project Coordinator, Karen Sun – Executive Director, Shall Shao – Board Member, Jenny Chan – Past Board Member
左起：項目協調員趙燕梅，項目協調員邱亦欣，執行總幹事孫嘉欣，董事會成員邵曉，前董事會成員陳智慧。）
Credit: CCNCTO, Lorrie Wang 王秋月, 2009.

P84: Toronto Star, Monday, April 8, 1985, pg A6. 見多倫多星報一九八五年四月八日星期一A6版。

P88: East Chinatown, Toronto. 多倫多東區唐人街。
Credit: CCNCTO, Paul Qiu 仇明華, 2009.

P85: All photos in this page taken by Paul Qiu and Cathy Zhao for CCNCTO in 2009.
本頁所有圖片由仇明華、趙燕梅拍攝。

1. Mrs. Qinjin Lian, author of Speak Out When You Should.《該出聲時就出聲》一文作者廉秦晉女士。
2. Mrs. Xiusheng Pang, author of Chinese Canadian in Politics.《略述加拿大的華人從政》一文作者龐秀聲女士。
3. Senior members of My Chinatown project learn the history of Chinese restaurants in Canada. 話說唐人街項目的長者成員們在學習加拿大華人餐館的歷史。
4. Mr. Ken Low and his son Harvey, one of the earliest Chinese families to settle in Toronto, speak with the Chinese newcomers. 來自多倫多最早期華人家庭之一的劉金門先生與兒子劉育增先生在和新移民進行對話。
5. Mr.Kuwoyee Ng (right) from the Chinese United Dramatic Society talks about the history of Chinatown to the newcomer seniors. Paul Qiu (left), author of Toronto's First Chinatown and Old Chinatown.來自多倫多聯僑劇社的吳國貽先生（右）在向新移民長者們介紹唐人街情況。左邊長者為《多倫多唐人街的變遷》一文作者仇明華先生。
6. Mr.George Lau, Co-Chair of the Ontario Coalition of Chinese Head Tax Families, showing a Head Taxcertificate to the members of My Chinatown project.
安省"人頭稅"苦主及家屬聯盟主席劉來增在向《話說唐人街》項目組成員展示人頭稅紙。
7. Mr.John Zhang, member of My Chinatown project and founder of the Chinese Seniors Group.
《話說唐人街》項目組成員、"加國精英"老人社團的創辦者張宗琦先生。
8. Mrs.Anna Liang U, Director and Chair of the Cheng Yu Tung East Asian Library in University of Toronto, welcomes the visiting of senior members of My Chinatown Project.
多倫多大學鄭裕彤東亞圖書館的館長及主席余梁戴光女士在歡迎前來參觀的長者們。
9. Ms. Victoria Wang, experienced media reporter, discusses her thoughts on Toronto Chinatown.
資深媒體工作者王燕雲在介紹她所認識的多倫多唐人街。
10. People from CCNCTO. (From right, Andy Mark, current board member and past Executive Director of CCNCTO; Mr. Kenneth Chan, Co-President of CCNCTO; Ms. Sherry Xie, Treasurer of CCNCTO; Barnett Chow, past Youth Coordinator of CCNCTO).

平權會多倫多分會人士。右起：前平權會多倫多分會總幹事，現任董事會成員麥達寧先生；現任平權會多倫多分會共同主席陳仕強先生；現任平權會多倫多分會董事會成員謝奕小姐，前平權會多倫多分會青年項目協調員周嘉傑先生。

11. Ms.Zhaohua Liu, author of Christianity and its dissemination in the Chinese Community in Canada.
《基督教在加拿大華人中的傳布與作用》一文作者劉兆華女士。
12. Mr.He Zhou, author of Inheritance of Traditional Chinese Culture in the overseas Chinese Community.
《中華傳統文化在華人社區的傳承》一文作者周禾先生。
13. Mr.Harvey Low (right),Manager of Research,Social Development Finance & Administration Division, Social Policy Analysis & Research Section of City of Toronto, answering questions from the Chinese newcomer seniors after his presentation: A Demographic and Historical Perspective of the Chinese Community in Toronto.
來自多倫多市政廳社會財政部社會政策分析與研究署的劉育增先生在结束多倫多《華人社區人口及歷史概述》的演講後回答項目組長者成員的相關問題。
14. Mr. Qichen Huang (right), author of The Establishment and Development of Overseas Chinese Associations in Toronto, on a fieldtrip with Ms. Xiaohui Jia another member of My Chinatown project.
《加拿大華僑華人社會團體的建立與發展》一文作者黃啟臣先生，與項目組另一成員賈曉慧女士在唐人街實地考察途中。

P86: All pictures in this page taken by Paul Qiu and Cathy Zhao in 2009. 本頁所有圖片由仇明華、趙燕梅拍攝。

1. The senior members of the My Chinatown Project visit the Dragon Centre, Scarborough's first Chinese Mall, 23 Glen Watford Dr.《話說唐人街》項目的長者成員們探訪士嘉堡地區的首個華人商城——慶龍中心。
2. Mr. Stephen Qiao, Cheng Yu Tung East Asian Library in University of Toronto, shows the Library system to senior members of My Chinatown project. 多倫多大學鄭裕彤東亞圖書館的喬曉勤先生在向項目組成員介紹圖書館館藏。
3. A big new discovery! Senior members of My Chinatown checking information at Richard Charles Lee Canada Hong Kong Library and at Robarts, University of Toronto. The senior holding the book, Mr. Chengge Jiang, is an expertise of Chinese characters.
重大新發現！《話說唐人街》項目組的老人家們在多倫多大學香港利銘澤典宬圖書館內分享自己發現的重要資料。圖中手捧書籍的長者為項目組成員江橙格先生。
4. Senior members of My Chinatown learning about Chinatown's history at Dixon Hall.
《話說唐人街》項目組成員們在奕瑞堂。
5. Tam Goossen, Vice-President of Urban Alliance on Race Relations and Community Social Planning Council of Toronto, introduces the History of Chinese Canadians Asking for Equity. 同時身兼城市種族聯盟和多倫多社會計劃委員會副總裁職務的譚潤棣女士在講解加拿大華人追求平等權利的鬥爭史。
6. Mr. Cheuk C. Kwan, Director of a 14 - part documentary Chinese Restaurants, discusses the development of Chinese Restaurants internationally.
系列電視記錄片《中餐館》的導演關卓中先生在介紹全球中餐館的歷史及發展狀況。
7. Mr. Binh Chow, Assistant to City Councillor Adam Vaughan and the Co-Vice Chair of the Ontario Coalition of Head Tax Payers and Families (OCHTPF), introducing the history of the Head tax Redress campaign.
多倫多市議員Adam Vaughan的助理，安省"人頭稅"苦主及家屬聯盟副主席周宇平先生在講解人頭稅平反活動的相關歷史。
8. Mr. Peter Chen, Chair of Ontario Chinese Restaurant & Food Services, discussing Chinese restaurants in Toronto.
安省華商餐館會會長陳勇儀先生在介紹多倫多中餐館的情況。
9. Mr. Doug Hum, Co - Vice Chair of Ontario Coalition of Chinese Head Tax Families and Director of Foundation to Commemorate the Chinese Railroad Workers in Canada, discussing the development of Chinese Clan Associations in Toronto. 安省"人頭稅"苦主及家屬聯盟副主席，"紀念加拿大鐵路華工基金會"主席譚榮德先生在講解多倫多華人宗親會的發展史。
10. Mr. Guomao Zhang, the author of Making Economic Achievements is a Pragmatic Way to Raise the Social Status of the Chinese Community in Canada.《發展經濟是提升在加華人地位的堅實基礎》一文作者張國毛先生。
11. All members of My Chinatown project.《話說唐人街》項目的全體成員們。

話說唐人街

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英文翻譯：鮑捷、喬珊、張薇薇、王秋月、劉秀菊、邱亦欣、黃瀚陞、多倫多房屋公司
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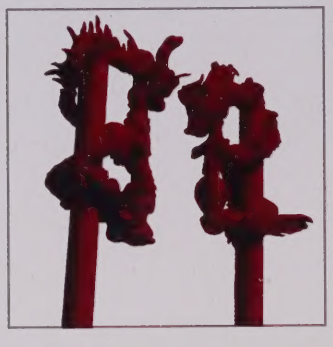
My Chinatown
話說唐人街



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